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ERRATA AND ADDENDA.

PAGE. LINE FROM.

37,	9	"	"	bottom, change alternatim cum populo to <i>alternatim cum populo</i>			
80,	2	"	"	"	sententia	"	sententiæ.
101,	5	"	"	after	(1)	insert	(2).
106,	4	"	"	"	major	"	and.
128,	11	"	"	top, before	He is, etc.,	"	If, moreover, the secret society be one of those which "Contra Ecclesiam vel le- gitimam potestatem seu palam seu clandestine machinantur,"
128,	1st note			change	261	to	251.
184,	23 line from top,			"	Fridays	"	Wednesdays.
188,	17	"	"	bottom, "	quidem	"	quidam.
142,	5	"	"	top, "	significationis	"	significativus.
155,	15	"	"	"	2d February	"	11th February.
192,	4	"	"	after	Tuesday	"	of Easterweek.
195,	3	"	"	"	Leavenworth	"	Vide <i>Pastoral Blatt.</i> (St. Louis) XV, 1881, pag. 128, where the entire decree is given.
196,	18	"	"	bottom, change	mei	to	rei
"	12	"	"	"	some	"	sound.
198,	16	"	"	"	logic	"	Logic.
281,	16	"	"	top	sum. theol.	"	Sum. Theol.
286,	3	"	"	after	accuracy	insert	of
263,	7	"	"	bottom, change	alterenter	to	alterentur.
336,	1	"	"	note, "	assistant	"	pastor.
373,	1	"	"	of note, "	piutissime	"	pientissime.
382,	1	"	"	from bottom	suplies	"	supplies.
393,	13	"	"	"	amict	"	amice.

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AMERICAN ECCLESIASTICAL REVIEW.

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LITERATURE AND THE CLERGY.

“FROM books,” says a clever woman of our own time, “you may derive convictions, but you will never get faith.”* True. Yet books often fail to give convictions, whilst they may rob us of faith. What is most frequently imparted by the reading of books is opinions. And opinions are the worst substitute for knowledge on which rests conviction, and, by implication, are the worst enemies of faith. Man as an individual can certainly save his soul without such knowledge as comes to him from books. But in the present state of social life such knowledge seems essential, at least to the class, for the proper fulfilment of mutual duties and the preservation of a common charity. Even apart from this, there would be a need of Catholic literature, simply in order that our tried convictions may be maintained, and that faith may not be destroyed by the aggressive tendency of an irreligious and immoral press. For books there are. And of these the vast majority is, and will always be, such as substitute opinion, as we said above, for conviction, and

* *Ida Hahn Hahn*, in “*Sybil*,” I., 176.

destroy faith without substituting anything but doubt; books which will be in the way of and read by Catholics as well as non-Catholics, unless we can supply better and more positive and equally attractive literature wherewith that thirst for reading, partly normal to our modern condition, partly a fever symptom of the newest civilization, can be quenched. To-day we cannot separate literature from the preservation or the destruction of faith.

The guardians divinely commissioned of the faith are the priesthood. It is plain, then, that the latter has a duty in the field of literature. That duty develops a threefold sphere. First, in those studies by which the priest informs his own mind for the apt performance of his ministry, whose functions and necessities vary with time and place and other circumstances. The second sphere of the clergy is the censorship which they, by reason of their position as guides to the faithful who feed their minds and heart by reading, must needs continually exercise. The third field of action where duty claims them is that of authorship. For it is, after all, to the clergy that we look and should look for a large proportion of that healthy and superior literature which will complement, and in many cases do single-handed, the work of the preacher and teacher.

In days before the art of printing became general, men depended almost entirely on the clergy for such knowledge as each man at present obtains for himself in the public marts. The clergy themselves were trained in the monastic schools and at the universities. A book or two, laboriously copied, afterwards served their memory and their sense of observation as a guide in philosophy, theology, public law, or even medicine. The people were, with rare exceptions, not wiser than their teachers, and knowledge beyond that which concerned their domestic relations was to them as the veiled statue of Sais. Not so to-day. The books which are accessible to the theological student are, in one form or other, accessible to most other men, and the character of our

current literature is such as to facilitate the search into any branch of knowledge.

Of course, the knowledge thus acquired by the reading public can do no more than serve the promotion of a general culture, and further an easier understanding of the modes of scientific men. It will never do the work of the specialist or the professional. Now, whilst in general everybody may get to know something of everything, and even most professional men can find time for making acquaintance with the things that lie outside of their particular circle, the priest is at a considerable disadvantage in this respect. During the time of his preparation for the holy ministry, he is confined to studies which, taken by themselves, tell least upon the secular judgment in the matter of what is called general information. Nevertheless, he cannot spend his time in the Seminary otherwise, unless at the expense of what is more essential to him than mere intellectual storing. He needs wisdom even more than knowledge, and mental discipline rather than accumulation of scientific facts. If it be useful to a ruler of souls to know the history of men, it is surely essential that he should know the ways in which the hearts and minds operate to form and shape that history. Upon this, then, does he spend his main forces in the five or six years that he gives to the study of philosophy and theology. Mark the time, too, at which he does this. It is at an age when the youth of the world enters the active life of trade, business, or profession. The latter quickly and by necessity acquires a knowledge of daily occurrences, of politics, commercial, social, and professional interests. The contact with the world brings him soon to apply all he learns, and its friction teaches him to hold his own, producing an early maturity of judgment in all matters practical. The student for the ministry, on the contrary, enters at this stage of his life into a comparative seclusion. He labors with the one purpose of acquiring principles and understanding their bearing. He studies the science rather than the art and practice of life. Thus

absorbed, because his work does not allow division of attention, separated from active pursuits, he necessarily misses much, both of the knowledge of the world and its clever, practical manner.

It would be too much out of our way to attempt here a defence of the necessity for such a life of study as is the only fit preparation for the high calling of the priest. Let it be remembered that his first object must be to sound truth, not to improve opportunities; that he is to be guided, and to guide others, by principles supernatural and eternal; that his views of right and wrong may never vary with the changing opinions and influences of the hour, but that he is to hold up truth in spite of such influences, and to stay and correct the natural tendency to self-indulgence and error. Christ chose fishermen and artisans to do His work. Might He not have selected Abgaras, king of Edessa, or Cyrinus, the merchant-philosopher of Cyprus, or any of the worldly wise and shrewd traders of the East, who to their talent are said to have united the good will of the Saviour?

Nevertheless, this knowledge of the principles of things, however valuable and necessary it be, is not sufficient for the priest when he comes in direct contact with the world. And the student who believes that his accurate knowledge of philosophy or theology will carry its weight with the bulk of men, simply because it is true, is an arrant failure in the ministry. There are, in sooth, more things true than philosophical and theological principles, and one of these things is the fact that the main value of all principles lies in their actual application to men. In endeavoring to utilize the abstract knowledge of the schools, we meet not only dulness of perception or positive ill-will, but we encounter prejudices that are legitimate and accountable. We hear among the people a language which might be called different from our own, and though our own may be understood by them, it is not the vernacular, and it will not go to their hearts, which are attuned to other sounds. Accordingly, we must adopt

and learn their ways. We must study to know them individually, and know what and how they feel or think ; what they like or dislike ; what is the fibre and make-up of their sentiments, and what is most likely to influence these feelings, thoughts, likings, and sentiments. Thus are we enabled to eliminate, absorb, or change, as prudent charity suggests, the things that injure the souls of the flock.

Now all this is effected not only by personal observation and experience, but by the observation and experience of others, ripened and stored away in books. The priest on the mission may learn from two sources of reading. First, there is the literature expressly written for him by men who have been tried in the ministry, and have embodied the results of their experience in pastoral books or treatises, and which would not have carried the same weight with them, even if he had had the time to read them during the course of his studies in the Seminary. Next, there is the general literature, which shows the current of the people's thought, and indicates whither public opinion is drifting, and accordingly where he must be on special guard.

Looking upon reading as determined by the duties of our office, and arising from the needs of our people, it has a positive and a negative side. We have, in the first place, of course, to keep fresh in our minds the doctrine of morals and faith to be inculcated in the pulpit, the confessional, and the school. As to the manner of inculcating these truths, it must vary, not only with the different classes of society whom we meet, but according to the periods and times marked by the progress of thought. Investigation under the patronage of science throws new means of illustration in our way, whilst it casts doubts upon time-honored prejudices closely bound up with the religious sentiment of our people. To be ignorant or to shirk notice of popular theories, whether probable or false, is to expose ourselves to the charge of being confuted by them. The accusation is spread in the interests of the novelty, and does its harm among that large

class of men who are neither strong enough in their faith not to be overturned by the appearance of things, nor intelligent enough to explain for themselves that which, if it were true, could only confirm a faith that rests on facts of a more absolutely certain character than can be insured by mere physical phenomena.

Moreover, with the spread of that general culture which comes principally from reading, the priest is supposed to keep pace. If in his teaching he shows himself familiar with what men consider the special prerogative of the educated, his influence upon them must needs be greater than without such knowledge.

It follows almost as a necessary consequence that a priest is obliged, at times, to take notice of indifferent and bad literature, in order to guard his people from the poison it would instil. "Beware lest any man impose upon you by philosophy and vain fallacy, according to the tradition of men, according to the rudiments of the world, and not according to Christ." (Coloss. ii. 8.) There is no need of saying that, as far as informing his own mind is concerned, a priest owes it to himself to avoid as much as possible useless or dangerous reading. Excessive devotion to newspaper literature, or that sort of printed folly which is sometimes considered a stimulating influence in hours of apathy resulting from overwork, is detrimental to the formation or preserving of both a sound judgment and a healthy taste. To say nothing of the moral wrong of supporting a class of literature which disseminates evil, we cannot enjoy it without its telling upon our outward character as well as injuring the inner life of the soul. There are books which allure and fascinate by slow and steady steps, and create a sort of feverish thirst for the reading of romance and wild novels. These kill from within. Others provoke laughter by coarse jest in word or in cartoon, sometimes vilifying things and persons that claim the unvarying respect of every honorable man. It scandalizes the weak, when they see such literature or

its evidences in our hands. To read the like for pastime or recreation is to undervalue the power of one's gifts, and to squander through indolence, or for the sake of an ordinary gratification, the very nerve of our minds and hearts.

Yet, whilst this sort of literature cannot, without risk, be made a recreation, it will hardly do to ignore it entirely. A judicious attention to the criticisms of such current literature that come from reliable sources will in most cases dispense with the necessity of wading through the soiling and miasmal tracts. Circumstances will suggest different modes of vigilance where there is the disposition to watch. In most cases the trade-mark itself is a warning, and an odd sample generally indicates the sort of wares kept in stock by certain firms. This is as true of the newspapers and magazines as of popular novels and romances for sale at the stands. One need not examine each piece in detail to know the precise degree of its worth or worthlessness. Nevertheless, whilst such a course may do to exercise in general a sufficiently effective censorship, it would be necessary from time to time to make exceptions. There are books which have the name of being good, and are good, if restricted to certain classes of readers, but they are not good in the sense that they can be recommended for indiscriminate reading to anybody. Others, which pass under the caption of Catholic literature, and which are found in Sunday-school libraries and sold by agents in the country districts, deserve even more vigilant attention than non-Catholic books. Certain dispositions find it easy enough to write a book, particularly that sort of historic tales which, by reason of national or sectional prejudices, attract the sympathy of the common people. The temptation to add interest to a story by drawing upon the credulity of simple folk is quite natural, and thus it frequently happens that faith is turned into superstition. It is said that among the multitude of works for the young published by some houses who have the patronage

of Catholics there are really few good books fit for our children.

But whilst more or less systematic reading is necessarily a part of our duty, both for the purpose of developing our own minds, and of exercising a prudent censorship in regard to the literature perused by those for whose moral training we are responsible, there remains still the obligation on the part of the clergy of providing a wholesome substitute for that which is defective or noxious. This is effected in two ways. Directly, by writing for the Catholic public. Indirectly, by sustaining the efforts of Catholic writers, and discouraging the patronage of doubtful literature which passes or threatens to pass current among Catholics. This implies under our circumstances that we make legitimate efforts to diminish the prejudices which our non Catholic neighbors have against our holy religion. It will always profit to cast fresh light upon those questions, doctrinal or historical, which are habitually liable to be misunderstood by those not conversant with Catholic grounds of belief. We need never grow tired to refute in a becoming way those thousand and one calumnies which are being constantly circulated against us through narrow bigotry or malicious pharisaism, and which do leave their impression upon many of the unwary.

As regards those of the clergy who write, their number is, owing to the missionary needs of our country, naturally limited. Yet there are undoubtedly many able men on our missions, who might put their hand successfully to this plough. The demand for Catholic literature amongst us is far greater than the supply, and it is daily increasing, owing partly to increased leisure of the laboring classes, partly to the extension of public education. Much of our supply comes to us from England and in translations from the Continent of Europe, and though we must be grateful for this help, it is not wholly satisfactory. The foreign authors write, in the first instance, for their own countries and people.

They do not and cannot be expected to take that cognizance of our circumstances which would render their views just to us and their measures applicable to our needs. Our conditions of life, as every one knows, are widely different from those of Europe. To follow, particularly in matters of education and ecclesiastical discipline, the precepts and counsels pointed out in the current literature of the old civilization, whatever be their intrinsic merit, is apt to create a false public conscience; and if recognized as such, would be likely to make men callous and disrespectful towards law and tradition, and the authority upon which both rest.

All this makes it desirable that, whilst we cannot set aside what is helpful to us in the literature of Europe, it should be at least modified so as to suit our necessities, and that we make efforts and use those opportunities within our reach of producing for ourselves whatever may serve us best. There is surely no lack of raw material nor of the skill which would weld and shape it into convenient form. The Holy Father has emphatically and repeatedly called attention to the need there is everywhere of the clergy actively co-operating in the creation and the spread of sound, as in the suppression of harmful literature. He exhorts the Bishops to be watchful and eager in the matter of teaching truth, having regard to place and time, so "that amid the prevailing recklessness in writing and an insatiable thirst after knowledge, the minds of men may be kept in a healthy state of knowledge, and protected against multiform errors and the varying allurements to vice. A great labor, in sooth," continues the Sovereign Pontiff, "but in this you will be aided by the united efforts of your clergy, provided, through your exertions, they have received a thorough ascetical and literary training." (Encycl. 20 Apr. 1884.)

No one can ignore the services of an able and conscientious laity in this matter. In some respects, as in questions of politics and the like, prudence as well as necessity would leave the management of things wholly in their hands. Only

when there is danger that party-zeal may foster moral wrong, or when the service of religion suggests at the same time lawful means of guarding civil and personal rights, could the priest, without loss of dignity and without appearing "to be more absorbed with human than in divine interest" (Encycl. Span. Bish. 8 Dec. 1882), allow his name to be sounded amid secular agitation.

Thus the clergy will be constrained, sometimes to prompt, sometimes to second the praiseworthy efforts of the laity. At other times, the interests of the souls in their care will force them to check the occasional extravagances of a free press, not because the latter uses its liberty, but because it invades the sacred domain of religion and morality. The Holy Father is careful to remind us that, in order to guard this position, and to use it with success, special firmness and virtue are requisite. The sterling Catholic writer will ever recognize the line that distinctly separates his own authority, begotten of intellectual ability and moral courage, from that divinely constituted tribunal which speaks through the Church. Whatever errors such men may commit, theirs will never be disloyalty or disrespect towards the majesty which, vested though it be in weak man, is none the less God's special legacy. But there are others who, under the plea of separating the man from the minister of God, would enforce their own views against right and justice, because right and justice plead without imposing array. Here the priest needs a virtue stronger than his own to withstand the attacks made with weapons which he cannot make use of himself.

The sphere of the priest, it is evident, in this field is wide and full of dangers. To be properly guarded and cultivated needs organized action. Never, indeed, was there more reason for combining forces in the literary field than there is now. Everywhere the Catholic communities are taking measures in this direction. Italy, France, Germany, and England have their combinations for the production and spread of sound Catholic literature. Two months ago a con-

ference was held at London to discuss the means of promoting by united efforts this very object. The programme went into minute details. It specified the different classes of readers, the kind of literature adapted for each, the mode of advertising it, making it popular and efficient for good, in various ways. It sketched the manner of raising funds, and of altogether carrying out the project with the greatest possible success. A similar object has been for years pursued by the *Société Bibliographique*, whose headquarters are in Paris. "You have done," said Pius IX., in addressing the president of the Society, in 1877, "what has been the object of our most ardent desires, what seemed to us not only opportune, but absolutely necessary for the defence of truth, for the restoration of learning, for the refutation of errors, and the enlightenment of the intellect." Leo XIII. has since then confirmed the judgment of his august predecessor. With the ultimate object of defending the union of science and religion, the Constitutions of this body, which are in many ways suggestive, declare their immediate aim to be, first :

To unite to common thought and action men of intelligence and heart, who, without setting aside the interests of science, are willing to oppose the progress of error, and to labor for the diffusion of sound doctrines.

Secondly : To publish all sorts of works useful to religion or science and to spread them at low prices.

Thirdly : To furnish laborers in this field with such information as is likely to facilitate their researches.

Accordingly the society not only publishes but founds libraries or encourages and facilitates their foundation. It inaugurates courses of lectures, offers prizes, distributes pamphlets, almanacs, engravings, tracts, etc., with the same object. It organizes systems of subscription, by which the better journals are introduced into Catholic families, and doubtful ones are accordingly weakened. It takes the initiative in public meetings and conferences for scientific, historic, or literary purposes. In a word, says the prospectus, it does

not neglect any means of activity upon the territory of intellectual propagandism. Owing to the increased facilities arising from such union of interests, the members of these societies enjoy special benefits in the reduction of prices, not only upon works published by the association or under its patronage, but also upon others, according to the mutual rates of book merchants.

Similar associations exist elsewhere. Sometimes they are connected with other organizations, such as the Vincent de Paul Society, for the purpose of reaching more surely the poorer classes of society. Much effect is given to these aims by Catholics who pledge themselves not to patronize news stands, hotels, and other public resorts where Catholic journals calculated to wield a good influence are not kept for sale or on file to accommodate patrons. They also pledge themselves to certain sacrifices, for example, never to purchase and also to hinder lawfully the purchase of noxious literature or such as is hostile to the interests of religion.

Such activity explains, in part at least, why it is possible for many firms to publish, with sufficient security against loss, works which no American publisher would think of printing. The same holds good in regard to many periodicals which maintain themselves with dignity in spite of a comparatively small territory wherein to work. With us the experience of most journalists and writers, if plainly expressed, would probably be that they must feel their way amid many prejudices, that, if they speak out plainly and boldly, they must be quite sure not to have the majority or the weight of actual influence against them. The best supported are not always the best and most consistent of editors, although in the long run the latter would command more respect and influence. Of this the late Dr. Brownson is a good example in his sphere. He was much admired; but we believe he was hardly paid for the lances he broke in the interests of truth.

But to return to our main thought. What immense power could not organization produce for us with, on the one hand

the thirst for reading that pervades every rank of our society, and on the other the abundant resources and the willingness to pay for reading material. That this has been recognized is proved by the fact that from time to time efforts at concentration for the sake of raising the periodical literature in this country have been made. If they have not awakened that universal sense of enthusiasm which the motion in each case deserved, it was perhaps due to the fact that our clergy, engrossed with the necessity of their mission, did not catch the importance of the sound or could not easily lend their helping hand. The building up of churches and schools in the quickly growing dioceses, the absorbing tasks of the missionary life, where the flocks had to be gathered before they could be legislated for, are reasons amply justifying the inaction of the clergy when their attention was claimed for a somewhat new, if not less absolute claim upon them, than providing becoming edifices for the service of God and the teaching of His little ones.

If the co-operation of the clergy is secured in a field of which we have shown in the beginning how closely it is connected with the salvation of souls, then there can be no difficulty in obtaining a healthy and influential literature for Catholics. There is, indeed, every sign that the times are ripe for such labor. The late Council of Baltimore calls in burning words upon the pastors of souls to exert their every influence for the suppression of bad and the promotion of good literature. It suggests, in fact, centralization of labor, so as to strengthen the interests of the Catholic press. It bestows in advance the blessings of the Church upon the clergy and laity who in any manner devote themselves to the production and spread of sound Catholic literature, praying that their number might increase from day to day "*utinam non deficiat, immo augeatur in dies numerus eorum, qui ad bonum certamen magno animo et corde bono et optimo certandum accingantur.*" (Decr. Conc. Balt. III., Tit. VII. 226.)

There are journalists and writers in sufficient number to

give a healthy tone and authority to Catholic literature. Certainly, readers cannot be wanting, and it would be untrue to say that what is of solid worth could not possibly be made as interesting as fiction or falsehood, especially when the means that religion puts into our hands are properly utilized in connection with such efforts. But whatever power and opportunities there are, whatever may be the good will and trustworthiness of an intelligent and loyal laity at work in the domain of letters, they are practically helpless without the active co-operation of the clergy. To teach must always be the prerogative, as the mission of the latter. The teaching which to-day nearly if not entirely outweighs the pulpit is, as we have intimated at the beginning, the teaching that comes through the press, through books, and general literature. Progress has annihilated space and time by introducing steam and electricity, and it has also given us facilities for multiplying the voice which is to sound the evangel of truth and virtue, in the rapid increase of book and pamphlet, paper and cartoon. Teachers of error and evil in every sphere of life are not slow to avail themselves of these advantages. They send forth their notes in every tone and key; now sweet and enchanting as the siren's low melodies, which beguile the young heart amid the delights of romance and fiction; now loud as the lion's roar, which deafens and terrifies into submission the timid soul errant in the desert of doubt. It needs the shepherd's well known voice to warn and confirm on every side. If the priest be silent, the layman's voice is but half heard or heeded. But if the pastor speak, the laity, seconding his goodly voice, will make it heard with joy by the wandering children, who recognize in the call at once their leaders and their kindred. The recent histories of Italy and France have proved sufficiently how necessary it is for our safety to be ever on our guard, and to keep people shielded from the influences which a hostile party is unceasingly and relentlessly bringing to bear against the Catholic Church and her children.

It is from motives such as are suggested by the foregoing considerations that we have accepted the trust of editing the present Review. Circumstances make it necessary that, for a time at least, we pursue the limited lines originally suggested by the publishers of *The Pastor* for that Monthly. But in substituting the title of *American Ecclesiastical Review* for the former name, we desire to indicate the purpose we have in view, under the blessing of God and the co-operation of the ecclesiastical body in this country. Our purpose, then, is, first of all, to be a help in carrying out the legislation of our holy Church, and, in particular, the decrees of the Councils of Baltimore. Our next object will be to strive for the promotion of what has been called the higher culture of the clergy. By calling attention to whatever may touch the special interests of the latter body, in the domain of ecclesiastical letters, or art, or science, it hopes to serve to the increase of knowledge unto sanctification.

With this view, our Monthly will address itself not only to the clergy, but to those, also, who more or less directly aid them in their sacred tasks, teachers, and assistant laborers in the vineyard of Christ, whether they work in Church, or school, or in the world. Accordingly its province will be within the various branches of what has been aptly called *Pastoral Theology*. And whilst it proposes to keep alive, amidst the active ministry of the priesthood, a taste for and habit of study, by recalling the teachings of the sacred disciplines, it will offer such information as is calculated to make the priest efficient, whether in church, or school, or the homes of his people, or the assemblies of strangers. The laws of the Church, as interpreted by her appointed guides, are to be our authority as well as our defence. The practice and approved teaching of holy men within her fold will be the pattern which we mean to propose for imitation. Polemics will not be part of our programme. Communications and suggestions which are in accordance with the spirit and general plan of the REVIEW, and likely to further its object,

will appear in a special department of "Conferences." Besides this, we shall avoid the danger of cavilling or strife, as destructive of that harmony for which we especially contend. It is from union of principle in teaching and action that we can alone expect the strength to fight the battle against the principality of evil, which represents our common foe.

Such is the general programme which the *American Ecclesiastical Review* has sketched out for itself. Whilst we depend much upon the good will of our readers for its future efficiency, we could never make the question of whether we please or displease by itself a motive for our guidance. Truth and the glory of God, loyalty to legitimate authority, and that prudence of which the Apostle says that it is "life and peace" (Rom. viii. 6), are our password.

May God bless this work, which, begun under the sanction of authority, hopes to deserve the good-will and co-operation of all those who participate in the guardianship of the 'Kingdom come,' *ut ecclesia ædificationem accipiat.*

OUR SCHOOL MANAGERS.

WITHIN the last two years the "Diocesan Examining Board," and the "School Board," have each taken their place in the educational body of the American Church. The former is instituted with a view to insure in all cases the competency of teachers for Catholic parochial schools; the other is to test practically the efficiency of the various schools, by examinations held once or twice a year by members of the clergy, regularly appointed for that purpose. The results of these examinations are to be transmitted to the president of the Diocesan Commission for the perusal of the Ordinary. (Conc. Plen. Balt., iii., n. 203, 204).

Besides these measures, intended to guarantee the efficient working of our school system and to place us, both in point of discipline and intellectual culture, upon an honorable level with such other schools as, whilst neglecting the vital education of the heart, are models in their appointments by which to train the mind and the body, the Council requires regular visitation and inspection of the school on the part of the pastors. "Let them guard their schools as the apple of their eye, and visit and inspect them frequently, each department at least once a week, watching the morals of their pupils, arousing their zeal by apt means, teaching them in person both the catechism and the Scripture-history, or certainly watch that it be properly done by religious teachers. (Ibid., § 2, n. 201.)

Though the Council does not explicitly state it, we may assume that, where the manifold other duties of the pastoral charge prevent a pastor from giving that attention and

devotion to his schools which they demand, he may properly appoint some prudent and able curate to relieve him of the charge. His task is by no means an easy one, and it is upon the general phases of it, particularly in his relation towards the teachers of his school, which requires much judgment and delicacy, that we wish to call attention in this number. It goes without saying that upon the activity of the pastor or the school visitor largely depends the enforcing of the legislation of the Council upon this head. The latter provides, indeed, as we have said, for stated examinations. But the examinations, unless conducted by the teachers themselves, and from a conscientious motive of ascertaining the real merits of their scholars, are, on the whole, less reliable as to pointing out the status of the school, than ordinary statistics by numbers are in all similar cases where moral worth is to be computed. As to the examiners, they may be, in most cases, very learned and even practical men, but that does not, of itself, make them efficient examiners upon whose results or judgments one could always rely. Their learning, generally, (we say it with all respect), goes for nothing except to confuse the children, and sometimes the teachers, more especially when the latter are women. To this must be added the obvious difficulty arising out of the absence of a uniform basis upon which the examinations are, and must needs be, conducted. In several dioceses there is a fixed graded course of studies laid down for the schools. This is a great advantage, but as yet not found everywhere; and it were desirable to have a uniform system of examinations prepared in detail, on a similar plan, for the direction of both teachers and examining boards.

Moreover, as it is at present, the teachers of our schools, even in the same localities, differ in their methods of instruction. Nor would the establishment of normal schools for the training of lay teachers obviate that difficulty, unless the method taught there were of so superior an order as to secure the ready adoption of it by the various religious bodies

in charge of our parochial schools. The teaching orders in this country are thus far not the growth of the American soil in the sense that they are wholly free from traditions of the communities whence they sprang. We may leave out of view for the moment those religious who teach from necessity, not having here the same means of support which their founders in other countries contemplated for them. They are a large number and have served a good purpose. But of those whose vocation calls and fits them especially for the work of education in the common schools there are various classes entirely different in character and training. There are, besides the distinctly American systems used in our schools, English, French, Belgian, and German methods. Of course this has its useful side in a land made up of a mixed population, but it is a difficulty in the way of our subject. If the examinations are to give reliable indications and serve as an impetus to the activity of the teachers and pupils, and if the examiners are to form a just estimate, they must take account of these differences, enter into them, and vary their methods of examining within certain limits. The examinations need on this account lose nothing of their thoroughness. They will always be an index to the wants as well as to the excellences of a school. If the object be kept steadily in view, namely, to see that the children are benefited intellectually and morally by the system actually in use, then it matters little, after all, how it be done. But to ascertain whether this be done up to a certain grade in every school requires, as we have just intimated, on the part of the examiners a certain breadth in the exercise of the judgment as well as some exact knowledge as to the methods pursued in the school.

The lines upon which to exercise this judgment, and the knowledge of the methods of each school, where are they to be gotten? From none so safely and adequately as from him who stands between the teacher and the examiner in the capacity of interpreter, that is to say, the pastor, or whoever

acts in his stead as school-manager. He knows the teachers. He is apt to desire their success, which in a manner is his own. As pastor he takes an interest in the school apart from the success it may have before the examining-board. These children of his school are growing to be his future help. They are the hope, in every sense, of the parish. He feels that, even now, through the children he may reach the parents in ways wholly inaccessible to him otherwise. The loss and gain accruing out of their education is his, and the examiners must be a help to him, as they are intended to be to all schools, in fostering emulation and promoting general efficiency. Thus he unites in his own person the separate interest of teacher and examiner.

No one could therefore be a better interpreter between the teacher and the Board than the priest who has charge and supervision of the schools. He has it in his power to form a correct judgment and obtain an exact knowledge of the methods pursued in his school. He can communicate it to and prepare the ground for the examiners. If they should happen to exceed in manner or matter—as may easily happen—the just limits of what the pupils are expected to know, the teachers can rarely, certainly not gracefully, interfere, and in most cases would rather bear the humiliation of having their work depreciated than remonstrate with their superiors. Here the regular school supervisor may use his right. He could properly take part in the examinations in such a way as, whilst justifying the school, to satisfy any reasonable demands of the Board of Examiners.

But in order to be thus a real help to the school he wants not only judgment and tact, but he must bestow labor and attention upon his work.

What is the priest who inspects and visits his school at regular intervals to do on this occasion? He may examine or teach. But he may also interfere with the teacher, or chill both teacher and pupils by not doing either with that helpful consideration which they need. In the latter case

he is likely to keep his school down. It is hard to define the actions in detail which are required of a good school-inspector. "Da sapienti locum et addetur ei sapientia." What he needs is rather certain principles or lines of action, which will of themselves determine the manner of his care and the amount of actual labor, so as to fulfil his duty in detail agreeably and with success.

These principles are three. First, let him come to an understanding with his teachers. They are to know and feel that he wants to *aid*, not to watch them. That his interests are merged into and one with theirs. That they may count on him in all difficulties. A teacher's position brings with it many complications. The obstinacy and thoughtlessness of the children, the unreasonableness of parents, sometimes the weakness of fellow-laborers or the malice of dependents and subordinates—all these leave frequently no other way open to the conscientious teacher, but to appeal to some stronger superior. We cannot, as is the rule in the public schools, dismiss a child at will. The ruin of its soul weighs more with us than our own annoyances and humiliations. And it is on such occasions that the priest in charge of a school needs all the prudence, patience, and charity he can command, in order to sustain those who must rely upon him or else collapse. This alone should induce him to be always at hand, because these things to which we have alluded arise at unforeseen moments and must often be dealt with on the spot.

Having secured the good will of his teachers by this mode of protection, he would next require to understand their method of teaching and their ways of dealing with their pupils. The rules they adopt in the management of the schools, in their conduct towards the children or persons connected with the school, even their private maxims to the same end, down to the little ways and peculiarities of the individual teacher—all these deserve consideration and will be weighed and estimated with due respect by a wise manager.

The strongest point a superior can make for the benefit of his school is to support the authority of those who have to do the actual work of teaching. This is done in many ways, not the least potent of which is that evident deference which we pay to the teachers in presence of their scholars in all that relates to the management of the class-room. If there be a necessity of calling the attention of the teacher to any apparent error, it is better done in private and in a manner which leaves no doubt that the correction proceeds from a friendly interest and for the sake of the general good. This mode of action permits an exchange of views likely to be beneficial to both parties if it be done with perfect frankness and care to avoid misapprehension. Such is the understanding that should exist between the pastor or school superior and the teachers of his school as implied by the first principle which we have laid down.

The second principle is to understand the children. That is, to know the workings of their hearts and minds, their modes of speech, their little ways, their joys and their difficulties. If his visits are a joy to the children as they are a welcome help to the teachers, then he will be a benefit to the school. Whilst by his attention he lightens the burden and responsibility of the latter, he fosters, by praise or occasional rewards as well as by censure and judicious punishment, the zeal and activity of the former. Herein his first principle will be an aid to him. By watching the manner of the habitual teacher, especially the trained religious teacher, he will soon learn the secrets of success in attracting the children, keeping them at the same time in proper discipline.

Third principle. He should make himself familiar with the matter taught in the school. This is as difficult as it may seem easy, and it is tedious at that. When a man has studied theology, the catechism will seem a trifle small. We comprehend by chapters, whilst the child will halt in the half of a line. Words have not the same meaning to the little mind which they have to ours, where the habits of reading

and the experience of constant observation suggest with each word associated ideas that help the understanding. With the child we have to walk baby-steps, talk baby words, one at a time, and very slowly and very distinctly, and repeat them often. We can never take anything for granted as known by them, unless we have positive evidence of it, coming from themselves. It is said that the saintly and learned Cardinal Bellarmin found it far more laborious to write his child's catechism, still in use at this day in the schools of Italy, than to compose some of his most profound works on theology. Here again much may be learned from the experienced teacher who has tried and gauged the difficulties of the young mind at study. To be much among children, especially at their recreation, gives one instinctively the way how to teach them. For they are taught only by those who have their affections. Hence the superior power of woman over the heart and mind as well as the manners of the child.

These are three principles the adoption of which would be likely to profit the priest whose task it is to oversee the good working of a school. The labor is, no doubt, irksome and beset with many annoyances, especially in the beginning, and more so to one not accustomed to dealing with children. To say precisely what every priest with such a responsibility upon him is to do or not to do, how he is to behave in the school-room and out of it, with profit to his school, is impossible. If he understands the nature of his task; if he has taken the trouble to make himself understood as well as familiar with the elements of the school-room, that is to say, with teacher and the children; if he has the humility and patience to study what must appear to him so much below his own intellectual estate, and to believe that without study he cannot be equal to his work, then, indeed, will his work answer for paramount and more than all that we can hope to gain by the most exact labor of examining boards without his help.

Thus equipped, it will be a comparatively easy work for

him to do what we have suggested in the beginning as desirable, that is, to draw up a schedule for the examiners, which, if used with discretion, would not only facilitate their work at the examinations, but would give us a more just estimate of the real status of the schools than we could otherwise obtain. And this would prepare the way to a more perfect management of our schools than seems at present practicable or possible. Such schedules, obtained from different schools, when compared and perfected, would eventually lead to a uniform system, in spite of the differences that do and will necessarily exist in the methods of our teachers.

There is another phase of the subject which it will be enough to have touched upon. The priest perfectly conversant with the needs and difficulties in the way of thorough school discipline would be likely to speak with effect, because with knowledge, to the Catholic people in the church. Our schools would find without a grudge that sympathy and support which they deserve from our people. Parents, who, as every teacher knows, are generally the most troublesome division of the school-room, would prove less an obstacle than they in many instances actually do.

Teachers, examiners, pupils, and the body of the people in the parish acting thus in harmony, and this principally by reason of the intelligent zeal of the school inspector, would work prodigies for Catholic education, which is equivalent to saying for the spread and healthy influence of the Catholic faith. This, in sooth, is the spirit of our legislation. "*Jussi sunt parochi munus docendi suscipere, sibi que adjutricem operam magistrorum et magistrarum adsciscere; iisdem negotium datum scholas regendi et curandi diligentissime. Quæ omnia si non ex fide integreque gesserint, officium deseruisse arguuntur, dignique habentur in quos Episcopus animadvertat.*" (Ex Const. Leonis XIII *Romanos Pontifices*. Conc. Plen. Balt. III., Tit. II., cap IX., 86. Vide et appen., page 223.)

THE CHRISTMAS CYCLE IN THE ECCLESIASTICAL YEAR.

THE season of Advent, as a preparation for Christmas, represents the longing of generations for the coming of the Messiah. He had been foretold by the prophets of God as the light and joy unto the nations which had lost original justice together with the gifts accompanying it. The Spotless Spouse of Christ reminds us, both in her bearing and by her words, how she was brought from heaven, purchased with the Precious Blood of her own Beloved, in order that she might take us unto her bosom and restore us unto our lost inheritance in the Kingdom of Heaven. She is veiled in the purple robe of penance and recollection, and exhorts us to cleanse our hearts, to sorrow a while for our ingratitude, in order thus to realize the better the boon bequeathed to us. For though we have the treasure quite within our reach, yet might we lose its value and its benefit through carelessness or sin. Once only, near the close of Advent tide, does she slightly lift the veil from her beautiful face to smile, as it were, encouragement upon her children, to breathe "Gaudete," rejoice, into their ears. It is on the third Sunday of this holy season that she betrays her joyous expectation, although her gladness is subdued and momentary. In Rome, and where the ancient custom still obtains, the celebrant of mass wears on this day vestments of the color of rose, a medium between the penitent violet and joyous red worn on the heavenly birthdays of martyrs and on Pentecost. The music is less severe; flowers deck for a day the altar. But immediately after, the Church resumes her former manner. To the fasts

of the Ember-week she joins expectant prayer, growing in confidence and eager longing as she approaches the grand feast, "the metropolis of all solemnities" within the Church, as St. John Chrysostom calls it.

On the Eve of Christmas full notes of joy resound in the office. The first mass of the following day is properly celebrated at midnight, though, owing to circumstances, this custom, once universal, has been restricted, and its continuance is left to the discretion of the Ordinary. There are two other masses for this day, each distinct in its liturgy and in the significance of the one thought that pervades them all. The Midnight mass emphasizes the stupendous miracle of the birth in time and human nature of the eternal Son of God. "Dominus dixit ad me, filius meus es tu, ego hodie genui te," (Introit). Forced as by a sudden light of surpassing brightness falling upon the midnight darkness, we prostrate in sacred awe, and are spellbound in admiration of so great a mystery. We have as yet no thought of the beneficent effects of this miracle upon our own destiny. We almost forget to adore, unless it be with adoration of that holy fear which overwhelmed the faithful shepherds guarding their flocks in the valley of Bethlehem when the angel brightness burst upon them. Such is the principal thought, the motive, as it were, which pervades the liturgy of the Midnight mass. To concentrate this idea the more, the Church permits but one mass at this time. This mass is to be solemn (cantata) and the faithful are not to receive holy Communion at it, nor immediately after it, unless by special apostolic indult.

The prevailing idea of the second mass, which should, if possible, be celebrated about dawn, is this, that the Infant in the manger is a gift unto us, that Christ is born in time to be our Saviour and our King and Father. The brightness of heaven is not merely upon the world, but it is there for the world's sake. "Lux fulgebit hodie *super nos*, quia natus est *nobis* Dominus: et vocabitur Admirabilis, Deus, Princeps pacis, Pater futuri sæculi." These are the words with which

this mass begins, and they give us the key-note of the entire action; they suggest the feelings of gratitude and hope which should inform our joy. Thus realizing, as at second thought, the glorious gift, its value and its transcendent loveliness, we join the shepherds as they urge each other: *trans-eamus*—let us go over to Bethlehem and see this word that is come to pass, which the Lord hath shewed to us. (S. Luke ii. 15.)

There is an old custom, of which Benedict XIV speaks, (*De fest. D. N. J. Chr. n. 672*), according to which the Sovereign Pontiff blesses, before this mass, a sword, which is given to some Christian prince. This is emblematic, no doubt, of the true character of the Prince of Peace, who, in apparent contradiction, says of himself: "I came not to send peace but the sword." (S. Matt. x. 34.) If, as was frequently the case in earlier times, an emperor or king assisted at the midnight functions, he would chant, with sword unsheathed, the lesson of matins which begins, "*In quo conflictu pro nobis inito*," taken from the homily of St. Leo.

There is also in this mass a commemoration of St. Anastasia, who, as sacred tradition has it, was burned at the stake for her faith, upon Christmas day of the year 304. The fact that a commemoration of a simple feast (*festum simplex*) is made on a feast of the first class, as it is called by Rubricists, is explained in the early custom of celebrating the second mass of Christmas in Rome with special solemnity in this Church, which also bears one of the Cardinal-titles. It appears that the Sovereign Pontiff and people went in solemn procession to the celebration of this mass.

The third and last mass for this day symbolizes the completion of the mystery of the Incarnation. It is celebrated at full daylight and expresses the further fruits of this miracle, the establishment of the Kingdom of God upon Earth, the indwelling grace of the great angel of counsel. "*Puer natus est nobis et filius datus est nobis, cujus imperium super humerum ejus, et vocabitur nomen ejus magni consilii Angelus.*"

The first Gospel sums up the entire mystery. It is the same which is repeated in nearly every mass during the year, as in the two foregoing masses, but always at the end. "In the beginning was the Word—He came unto His own—and they who received Him, to them He gave power to become the sons of God."

The feasts which occur during the octave of Christmas are called *festa concomitantia*. That is, they are not distinct in their festive character as are other feasts which occur during the great octaves, but they participate in and, so to say, illustrate the Christmas festival. Hence the Vespers of these feasts are always those of the Christmas office, even in the case of a titular saint, which at other times would assert its equality of rank. The graces of the Incarnation are shown in their effects upon the individual who allows himself to be ruled by them.

St. Stephen, protomartyr, lays down his life, in defence of his faith, praying for his enemies and thus fulfilling the precept given on the mount, as also imitating the Divine Model, who sued for pardon for those who had nailed him to the cross.

St. John does not die for his faith. He lives for it as in its light. "There are some standing here that shall not taste death, till they see the kingdom of God." (St. Luke ix. 27.) We know that the disciples believed that John the Beloved should not die, because they had heard the Master say those mysterious words. Virgin from his birth, his heart learns to beat in harmony with the sacred Heart, his eye is lit up by the light from heaven; for the clean of heart shall see God. Thus he lives already in eternity ere his body returns to dust. But he is not so privileged for his own sake. His immortal converse has reference to men. To the wandering, hesitating children of earth he reveals the mysteries of the most High. And the vision he saw on Patmos, and the words he heard from the cloud, he repeats them to us, and kindred love begins to understand them. We are

sure, at least, that the light and wonderful beauty of the celestial Jerusalem is but veiled to us, for he with the eagle eye and the lover's heart assures us.

Whilst St. Stephen reflects the martyr's sacrifice for his faith, St. John impersonates the contemplative power of a virginal heart.

And the Holy Innocents, of whom the Church says that they sing the praises of God "*non loquendo sed moriendo*," what wondrous light do they not cast upon the compassionate love of God. He binds the interests of earth to heaven ere it is in the power of man to place a hindrance thereto. Does it not suggest also the saving mercy by which calamities draw men into the soul of the Church who in invincible ignorance are separated from her body? On the feast itself the Church wears violet robes, as if to join in the Hebrew mothers' wail, who then could not understand the providence of God. Besides, these children went to limbo, as our Saviour had not yet "*descended into hell*." Thus also we deplore the loss of many graces unto those who, though they avoid sin and thus the anger of God, yet are without the fold, and hence deprived of those rich streams of sanctification through the sacraments. On the octave day, however, of this feast the priest at the altar dons the red robe of joy, to commemorate the happy results which these martyrs attained. Though the introduction of the feasts of St. Thomas of Canterbury and St. Silvester is of much later date, they complete the idea of illustrating the different fruits of the Incarnation. St. Thomas is the repetition of the Good Shepherd. He not only confesses his faith unto death, but he gives his life for his sheep. St. Silvester, confessor, stands to St. Thomas in the same relation as does St. John to St. Stephen. He lives for his flock, the perfect priest and teacher: *Sacerdotes tui, Domine, induant justitiam.* (Introit of the Mass).

The Sunday within the octave foreshadows the hidden life of our Lord as a preparation for His public activity. It does not in reality anticipate the feast of the Circumcision,

which follows after it, by alluding to the life of Nazareth after the return from Egypt. It only points out and gives us an insight into Mary's mind. What effect has her own prophetic vision since the "Magnificat," enforced by that of holy Simeon, upon her action in regard to the new-born Babe. "Behold, this Child is set for a sign which shall be contradicted." To this certainty she opposes no anxious prudence of earth. She simply rears that treasure with faithful care of body and mind and heart; for the child "grew and waxed strong, full of wisdom, and the grace of God was in Him."

The feast of the Circumcision opens the new civil year. In olden times it had the character of Reparation, much like the Forty Hours' Devotion of to-day. The pagan customs of revelry and excess at this time, in honor of Janus, had kept a footing for centuries, so that as late as the middle of the sixth century we find the Council of Tours ordain that litanies and hymns be chanted in the churches and that (at the eighth hour) a mass of propitiation be offered up on account of the superstitious rites of the pagans. It was also observed as a fast-day. However, the character and privileges of the Christmas season are retained in the canonical office until the Epiphany, which is, so to say, the complement of Christmas.

The liturgy of the Epiphany unfolds a triple mystery, which is summarily expressed in the antiphons of the Benedictus and Magnificat of second Vespers, as well as in the hymns of that day. "This day the Church is betrothed to her divine Spouse, who has cleansed her from sin in the waters of Jordan. The Magi hasten with gifts to the royal nuptials; and the guests rejoice at the miracle of water converted into wine." (Antiph. ad Bened. Epiph.) Christ therefore offers to us His holy Church, His celestial Bride, beautified in His Baptism. He espouses the individual soul, bestowing upon it the gold of faith, the myrrh of eternal hope, the frankincense of charity. In the miraculous change

of water into wine there lies the foreboding of His Royal priesthood, source and fountain of unending joy to those who participate at this celestial banquet of the Blessed Eucharist.

On the eve of the Epiphany the solemn blessing of gold, myrrh, and frankincense, for which a special form is assigned in the Roman Ritual, is performed. In many places the houses of the faithful are blessed, as also on the eve of Christmas, to express the desire of perfect purification for the reception of the divine Infant. As if to show that the Epiphany is the culminating point of her joy at this season, the Church omits from her office of this day both "Invitatory" and hymns. What need can there be of special invitation to adore, to praise Her Beloved, when every accent of the happy Spouse betrays her ardent joy, so that the echoes of her glad tidings resound like sweetest melody from every word she utters?

The Roman Pontifical still reminds us that on this day the Bishops issued pastoral letters to their flocks, the first object of which was to announce to them the varying Eastertide with its train of movable feasts.

The Sunday within the octave of Epiphany is the exact counterpart of the Sunday after Christmas. It pictures the hidden life in its active relation to the Church. The Saviour teaching the Doctors, but as one who teaches not. There are five more Sundays which belong to this circle, of which the Christmas festival is the central point. But if Easter occur early it may be that only one of these is kept in the liturgy of this season. It has a distinct motive, and repeats one of the mysteries suggested in connection with the Epiphany, our Lord's personal revelation of himself, at the nuptial feast of Cana, to the narrower circle, as it were, of his friends and kindred. The Church fitly celebrates on this day the feast of the Holy Name, as explanatory of the mission of that mysterious Infant of Bethlehem.

The four following Sundays are identical in their liturgical form, that is, they differ only in the selection of the

Epistles and Gospels. These mark the mission of the Saviour to the world. He establishes its divine origin by the miracles of the leper and the centurion, by commanding the winds at sea, showing His power over man and the elements. In the next place He explains the divine economy in the ruling of God's Kingdom on earth, by the parable of the cockle, and, on the last Sunday, the nature of the faith He is about to teach, in the parables of the mustard seed and the leaven. As Septuagesima, which opens the Easter cycle in the Church, sets in, one or more of these four Sundays may have to be omitted. In that case they find their place as supplementary Sundays before the following Advent.

DECRETA.

DEVOTIONS ON THE 31ST OF DECEMBER.

IN answer to numerous petitions from Catholic Bishops of the entire world, the Holy Father recommends special devotions in honor of the Sacred Heart, on the 31st of December, to be celebrated in all parish churches, and such others as have the consent of the Ordinary. This devotion is to mark the closing of the sacerdotal Jubilee year of Leo XIII., and to express the united gratitude of Pontiff and people for the benefits received.

The order of the Devotions as far as prescribed is: (1), Exposition of the Blessed Sacrament in the usual manner; (2), Rosary of B. V. M., (five decades); (3), *Te Deum* and *Tantum Ergo*, with the prayers *Deus cujus misericordiæ, Concede nos, Pro Papa*, and *Pro Ecclesia*; (4), Benediction of the Blessed Sacrament.

All the faithful who, after receiving worthily the Sacraments of Penance and the Holy Eucharist, assist devoutly at these devotions and pray according to the intention of the Holy Father, in the usual form, receive a Plenary Indulgence, applicable to the Poor Souls in Purgatory.

Decretum Urbis et Orbis.

Plures Catholici Orbis Sacrorum Antistites supplicia vota Sanctissimo Domino Nostro Leoni Papæ XIII nuperrime porrexerunt expostulantes, ut omnes Ecclesiæ filii, qui hoc anno ad finem nunc properante, Ejusdem Sanctissimi Domini Nostri Jubilæum Sacerdotale ubivis unanimi et impensissimo dilectionis ac religionis studio concelebrarunt, iterum congregentur ad gratiarum actiones Sacratissimo Cordi Jesu persolvendas, unde fluenta divinæ misericordiæ in omnes abundanter emanant. Hisce porro votis et preci-

bus, quæ et eximiæ in Deum pietatis, et erga Jesu Christi Vicarium in terris filialis obsequii præstantissimum extant argumentum, ab infrascripto Sacrorum Rituum Congregationis Secretario relatis Sanctitas Sua obsecundans, declarare dignata est, a Se maxime probari et commendari, ut in Ecclesiis Metropolitanis, Cathedralibus, Collegiatis, Parochialibus et aliis in quibus de Reverendissimorum Ordinariorum consensu placuerit, postrema die, nempe XXXI proximi mensis Decembris, ad Cordis cultum Sanctissimum Eucharistiæ Sacramentum publicæ Fidelium adorationi per aliquod temporis spatium maneat expositum; Beatæ Mariæ Virginis Rosarii quinque decades recitentur, ac demum post cantum hymni Ambrosiani et *Tantum Ergo*, additis Orationibus *Deus cujus misericordiæ*,—*Concede nos*, Collectis pro Papa et pro Ecclesia, populo cum Divina Hostia benedicatur. Singulis vero Cristifidelibus rite confessis ac sacra Synaxi refectis, qui ejusmodi publicæ deprecationi pie interfuerint, et dulcissimum Servatoris nostri Jesu Christi Cor pro gratiarum actione ut supra, necnon pro sanctæ matris Ecclesiæ et Apostolicæ Sedis tranquillitate et pace ac pro peccatorum conversione cum fide et fiducia exoraverint, Beatissimus Pater Indulgentiam Plenariam in forma Ecclesiæ consueta, Animabus quoque in Purgatorio detentis applicabilem, benigne concedit. De Postulato autem, quod ab iisdem sacris Præsulibus simul exhibitum fuit, pro elevando annuo festo Sacratissimi Cordis Jesu in tota Ecclesia ad ritum duplicis primæ classis, Sanctitas Sua sibi reservavit. Die solemnæ Omnium Sanctorum, 1 Novembris MDCCCLXXXVIII.

A. Card. BIANCHI, S. R. C., *Præf.*

L. † S.

LAURENTIUS SALVATI, S. R. C., *Secretarius.*

PRAYERS ACCORDING TO THE INTENTION OF THE
POPE FOR GAINING INDULGENCES.

THE S. Congregation of Indulgences explains that the above prayers must be *vocal* prayers, although mental prayer may be joined with them.

The number and kind of vocal prayers to be said, if not especially prescribed, is to be left to the devotion of each person.

DUBIUM.

De injuncto opere orandi ad intentionem Summi Pontificis pro lucrandis Indulgentiis.

Quum inter pia opera, quæ ad lucrandas Indulgentias præscribuntur, fere semper jungatur aliqua oratio ad mentem seu intentionem Summi Pontificis effundenda, hinc sequentium dubiorum solutio ab hac Sacra Congregatione Indulgentiarum et SS. Reliquiarum humiliter expostulatur:

I. *Cum ad lucrandas Indulgentias, sive plenarias, sive partiales, præscribitur ad mentem seu intentionem Summi Pontificis orare, sufficitne, ut nonnulli docent, orare mentaliter?*

Et quatenus negative.

II. *An sit rejicienda opinio docens recitationem devotissimam etiam unius Pater et Ave cum Gloria Patri sufficere ad explendam conditionem orandi pro summi Pontificis intentione, vel potius admittenda opinio illorum qui requirunt recitationem quinque Pater et Ave, aut orationes æquivalentes?*

Quibus Dubiis Sacra Congregatio rescripsit:

Ad I. *Laudabile quidem est mentaliter orare, orationi tamen mentali aliqua semper adjungatur oratio vocalis.*

Ad II. *Detur Decretum in una Briocensi sub die 29 Maji 1841, ad dubium III. (1).*

Datum Romæ, ex Secretaria ejusdem S. Congregationis die 13 Septembris 1888.

SERAPHINUS Card. VANNUTELLI *Præfectus.*

L. + S. ALEXANDER Episcopus Oensis *Secretarius.*

(1) *Briocen. 29 Maji 1841.*

Dubium III. An sufficiant quinque Pater et Ave, quæ recitari solent ad adimplendam summi Pontificis intentionem, quando præscriptum est ut visitetur ecclesia vel altare, ibique fundantur preces, quemadmodum ex. gr. pro lucranda Indulgentia plenaria præscriptum est associatis operis Propagationis Fidei?

Respon. ad III. *Preces requisitæ in Indulgentiarum concessionibus ad adimplendam summi Pontificis intentionem, sunt ad uniuscujusque fidelis libitum, nisi peculiariter assignentur.*

CONFERENCE.

CASUS MORALIS.

ANTONIUS filius pius, ut æs alienum quod ex patre modo mortuo in ipsum hæredem pervenerat quamprimum solvat, cauponis negotium suscipit. Cæterum scrupulis minime obnoxius et suo lucro intentus, multa, non sine fraudis specie, volvit et agit ut legis tributum evadat: 'pœnales enim,' ita secum ait, 'conscientiam non obligant.' Interdum congeronibus bibulis vinum aqua satis dilutum sæpius præbet quin vilioris minuat Sabini pretium. Arguit: Si generosum quod velint offeram, ebrii evadent ipsi et ego peccator; si pretium minuam suspicionem habebunt de mero bono bona fide apud me petito; si quominus vendam ipsis recusem, me spernent et alterum cauponem (publici favoris competitorem) adibunt, proprium in periculum mihique in damnum.—Ita agit per totum fere annum et, ne pietas ipsi in damnum vertatur, diebus dominicis mane serviles suscipit labores necessarios quidem ex eo quod familiares aliosque quibus merces per hebdomadam obfert, ad cœnam gratis eo die invitat, hac mente ut benevolentiam non sine propria sibi captet utilitate.

Tempore paschali sacerdotem de recenti ad confessiones adprobatum accedit, qui absolutionem prompte denegat nisi caupo negotium tam periculosum quantocius deserere paratum se declaret. Antonius objicit de ære alieno et justitia, de malis certe eventuris ebrietatis, blasphemix et id omne genus si tabernam suæ proximam hospites adeant, de impensarum jactura necnon de damno proprio futuro. Nihilo commotus sententiæ instat Confessarius.

Unde quæritur:

- 1°. Ad quid teneatur Antonius in patris ære alieno?
- 2°. Quid veniat sub nomine legis mere pœnalis et quam habeat vim in foro conscientix?
- 3°. Ad quid tenendus sit caupo erga bibulos ex justitia—item

ex caritate ut damnum scilicet certum ab iis avertat qui alibi impetrent quod ipse recuset?

- 4°. Qualis necessitas sit causa sufficiens ut quis ab ecclesiæ præcepto excusetur?
- 5°. Utrum legem ullam aut civilem aut ecclesiasticam violet qui amicos arcessat diebus dominicis ut melius eorum gratia negotium capiat per hebdomadam?
- 6°. Quid de Neoconfessarii sententia?

(Solutio sequitur).

ANALECTA.

PRECES POST MISSAM PRIVATAM A CELEBRANTE RECITANDÆ.

CUM adhuc diversa apud diversos extat consuetudo quoad preces quæ ex mandato Summi Pontificis post missam privatam sunt recitandæ operæ pretium ducimus hic referre normam quæ variis S. Congregationis decretis statuta fuit. Ad quæstionem,

Quando præcise sunt recitandæ respondetur: Immediate post ultimum Missæ Evangelium, hoc est, antequam sacram distribuit communionem iis qui forte ad eam accipiendam post S. Missæ sacrificium rite accedant. S. R. C. dubio Rmi. Ep. Basileensis, (23 Nov. 1887) respondit: "Preces a SSo. Domino Nostro Leone Papa XIII post missam præscriptæ recitandæ sunt *immediate* expleto ultimo Evangelio."

Qua lingua, h. e., utrum latina aut vernacula?

Resp. Lingua vernacula alternatim cum populo adstante. (S. R. C., 20 Aug., 1884).

Quo modo? Celebrans genuflexus in infimo gradu (aut in suppedaneo) *junctis manibus* prædictas recitat preces. Hinc patet calicem tempore orationis relinquendum esse super altaris mensam neque manu tenendum; esset enim contra Rubricam peculiarem dictis precibus olim præmissam quæ præscribit sacerdoti illas orationes dicendas esse *junctis manibus*."—Ephem. Liturgic., 1888, pag. 232.

BOOK REVIEW.

EPISTOLA S. PAULI APOSTOLI AD ROMANOS, analytice et logice explicata a P. Joseph Agus, S. J.
—Fr. Pustet, 1888.

Commentaries on this most important and most difficult of all the Pauline Epistles are certainly not wanting. A need of such has always been felt. St. Peter referred, no doubt, particularly to this letter when he wrote (II. Ep. cap. iii.) about his brother in Christ, Paul, that in some of his Epistles there were things "hard to be understood." Origen, with all his keenness, admits their extreme difficulty. St. Jerome and St. Augustine say the same.

In elucidating, therefore, this work, so replete with doctrine and the mysteries of faith, so perfect in form, and hence proportionately useful when rightly understood, P. Agus has not spent his labor in vain, and deserves well of every student of Sacred Scripture. The work is done, as far as we have examined it in detail, with masterly hand and scrupulous fidelity. He constantly appeals to the most approved authorities upon the subject among the Christian Fathers and Doctors of the Church. St. Thomas, whose angelic intellect casts such clear light upon all the mysteries of religion, and who has also written an exposition of this Epistle to the Romans, is most often made to interpret. Not only this, but something of the Thomistic form and mode of argument is retained, whilst the immense store of the great writers in the Church is ransacked and judiciously employed. In one thing only P. Agus departs from his scholastic model, and that is in his Latinity. The language, in spite of his modest appeal, in the preface to his work, for indulgence upon this head, is elegant and will prove pleasant while instructive reading to the lover of classical style. Certainly he does not tamper with the text of the Vulgate, as some have done, who considered that they could add gracefulness to truth by translating these Epistles into Ciceronian Latin. But the fine periods rob the text of its savor and strength without adding any light to the sacred mysteries which the Apostle so tersely explains.

The author has not, as he assures us, passed over any difficulty of moment; hence nothing remains which may prevent the attentive and intelligent reader from fully understanding this most difficult of the Epistles. Just because it is so full of doctrine and proof, and shows the relation of mystery to mystery, in the faith of Christ, this work is a most useful handbook for the theological student. It is like a rich armory, replete with weapons of every kind, by which the Catholic religion may be successfully defended.

We regret the absence of an index, which would prove an extremely valuable addition to a work of such extent (more than 800 pages), and containing so much of erudite reference.

THEOLOGIA MORALIS auctore Augustino Lemkuhl, S. J. Volumen I., continens Theologiam Moralem Generalem et ex speciali Theologia Morali tractatus de virtutibus et officiis vite Christiane. Editio quinta ab auctore recognita. Cum approbatione Rev. Archiep. Friburg., et super. Ordinis Friburgi Brig. Sumpibus Herder. MDCCCLXXXVIII.

The first volume of this new edition of Lemkuhl's Moral Theology has just reached us. We can only repeat what has been so universally admitted and expressed by the highest authorities on the subject as to the merits of this new text book, which, since its first appearance, five years ago, has passed through as many editions, besides having called for a "Compendium," which is likewise in its second edition.

The work of Gury-Ballerini, particularly in its reduced form of a Compendium by Al. Sabetti, who not only newly reviewed the vexed questions of Probabilism and *Æquiprobabilism*, but also adapted the work of his erudite predecessors to the especial needs of the American clergy, and with particular reference to the legislation of the latest Council of Baltimore,—this and the Moral Theology of Konings are the principal authorities upon which students of theology in our seminaries are trained. The missionary priest can therefore hardly dispense with these for the present, owing to their practical value under our own circumstances. But, apart from this, Lemkuhl is the "facile princeps" of present text-books in moral theology. This latter is a progressive science, in the sense that it requires from time to time a changed application of old and unchangeable principles to newly arisen circumstances; for moral theology deals with man's social as well as spiritual relations. And we all know that in these days Socialism has developed a number of new and partly unexpected phases in the body moral of society. These involve problems which can only be solved by a close examination of the causes whence they arise. The germ theory seems to assert itself in the field of spiritual as well as of practical medicine, and the physicians of the soul will find in Fr. Lemkuhl's work wonderful help in the exercise of the art of healing the diseases of the social and religious body. Holding a happy medium between the enforcing of mere theory and the too ready yielding of practice as of practical necessity, he supplies much pastoral theology quite safe to follow, the more so as he holds always close to the two acknowledged masters in the science as well as the art of theology, St. Thomas and St. Alphonsus.

We notice a few alterations in the text of the new edition, in harmony with recent decisions of the Sacred Congregations. Also that each of the volumes has a separate index, whilst there will be another index at the end of the second volume, covering the entire work. The latter is in press and will appear shortly.

RITUALE ROMANUM PAULI V PONTIFICIS MAXIMI JUSSU EDITUM ET A BENEDICTO XIV AUCTUM ET CASTIGATUM, CUI NOVISSIMA ACCEDIT BENEDICTIONUM ET INSTRUCTIONUM APPENDIX. Editio prima post Typicam. Ratisbonæ, Neoboraci et Cincinnati—Sumpibus et Typis Frid. Pustet. MDCCCLXXXVIII.

In this new issue of the "Editio Typica" of the Roman Ritual a number of Blessings have been added, some approved for special dioceses and Religious Orders, a few for the Universal Church. Chief of the latter are the "Benedictio Machinæ ad excitandam Lucem Electricam" and "Formula Benedictionis Vexilli cujuslibet piæ Societatis." The first place in the "Benedictiones Novissimæ" is given to the new formulæ, abrogating the old "Absolutionis Generalis pro Regularibus" and "Benedictionis cum Indulgentia Plenaria pro Tertianis Sæcularibus." An appendix of

twenty pages brings together the more common authentic Blessings hitherto not found in the Roman Ritual, amongst which is the "Formula brevis conficiendæ Aquæ Baptismalis" prescribed by the First Council of Baltimore, and approved by Pius VIII ad usum Missionariorum Americæ Septentrionalis. The "Additamenta" contain the "modus simplex cantus 'Libera me Domine'" approved by the Sacred Congregation, and the Decree regarding the Nuptial Blessing, p. 237. Those who have seen a former edition of this Ritual will know that it combines handiness with elegance in form.

BREVIARIUM ROMANUM : Editio prima post Typicam. Pars Hiemalis, 4° Sumptibus et Typis. Frid. Pustet. MDCCCLXXXVIII.

St. Francis de Sales used to say that "next to the Bible he knew no grander work than the Roman Breviary." Such, too, must have been the mind of those men who in days of stronger faith gave years to transcribing and illuminating its sacred pages with a patience and toil which could be sustained and requited by hope and love alone. They have left us the memorials, which, preserved with jealous care in library and museum, must ever challenge the admiration of posterity. Since their day the printing press has supplanted the pen and brush and scrinium of the monk, so as to do his work in shorter time and in some ways also in better fashion. Yet few persons who look at these grand productions of the modern art of printing are probably aware that a book like the one we have before us requires years of labor and preparation. Only when the latter is finished have we the advantage of multiplied copies at comparatively low price of a work which, if only one copy were printed of it, would exhaust a fortune. Thus, whilst in olden times it was the privilege of the few to possess the Holy Books in attractive form, they are now within the reach of all. The success which has crowned the efforts of Fred. Pustet to present the Liturgical Books in a form worthy of their sacred character is universally known, and the present latest quarto edition shows plainest proof. Beautiful engravings, representing various scenes from Holy Scripture, large, clear type, ample margin, strong, yet neat and yielding binding, all the best fruits of the bookmaking art, recommend this edition to those whose needs or tastes require so large a copy. Nothing more could reasonably be desired as to form. As to matter, the Breviary is complete. The latest offices have their proper places in the corpus; the recent votive offices are subjoined, and a distinct appendix gives the officia propria pro Clero Romano.

We have also received :

ORDO DIVINI OFFICII recitandi missæque celebrandæ, etc. Cum votivis officiis ex indulto tam pro CLERO SÆCULARI Statuum Fœderatorum quam pro iis quibus Calendarium CLERO ROMANO proprium concessum est. 1889.—Fr. Pustet & Co.

It will be noticed that in the above *Ordo* the offices for the secular clergy of these States are given together with the office, (in red type) for those who make use of the Roman Calendarium. For the convenience, however, of the majority of ecclesiastics in this country, an extra edition has been published, omitting the Roman Ordo, which latter some, however, may prefer for the sake of reference.

ORDO DIVINI OFFICII recitandi missæque celebrandæ, etc. Cum votivis officiis ex indulto pro CLERO SÆCULARI Statuum Fœderatorum, etc. 1889.—Fr. Pustet & Co

Both editions have the "Imprimatur" of the Most Rev. Archbishop of New York.

AMERICAN ECCLESIASTICAL REVIEW.

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LEO XIII. AND THE ITALIAN CATHOLICS IN THE UNITED STATES.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA
PAPÆ XIII EPISTOLA AD ARCHIEPISCOPOS ET EPIS-
COPOS AMERICÆ, DAT. ROMÆ APUD S. PETRUM
DIE X DECEMBRIS A. MDCCCLXXXVIII. *

SINCE apostolic days the Church has prayed, “*Ut cunctis mundum purget erroribus—aperiat carceres—vincula dissolvat—peregrinantibus reditum, navigantibus portum salutis indulgeat.*” That prayer sums up the tenet of her mission. Well has Leo understood and interpreted her divine mind from the first day of his Pontificate. All earth has listened to the sounds of truth and charity as they have fallen with marvellous fecundity from his venerable lips, shattering the pretentious towers built up upon intellectual and political sophistries, and on the brink of which modern society so proudly lifts her wanton head. Brazil yields up her slaves with true Castilian grace and reverence upon his Jubilee tide. The coasts of Africa re-echo the

* For the full text of the Letter, see p. 45.

hopes which the Sovereign Pontiff has inspired for the promised freedom of those long lost sons of the Dark Continent. And now, too, the neglected race of Italy in this country has found in him the helping hand of which it stood so sorely in need for many years.

The facts upon which the letter of the Sovereign Pontiff is based, the condition of the Italian population here, "*ærumnosa et calamitosa*," none can appreciate better than we, among whom they exist, and where they have been commented upon in Council and by the press, secular and religious. One thing is certain, that charity is foiled and philanthropy defeated by the false notion that they who come to these republican shores for domicile are strangers and intruders upon the rights of those who came before them. All nationality is the result of necessity, by which men of common, sometimes of different origin, unite in one place, and for the preservation of mutual interests form a bond strengthened by the same customs of life, religion, rule, and language. From this necessity there springs a duty. The material need creates a moral obligation, and from the constant habit of both are produced the feeling of patriotism, the love of home, no matter how wretched a place it be. Now, so long as immigration is adding to our population elements which are in their right, which come here to gain a footing for a living, and with no ill-will to violate our rights and laws, we are in this position of necessity by which a new nationality is formed. If the stranger has the right of way, we have the duty of friendly direction and hospitality. If the flower has no right to say: why does the dew hang on to me? we have no just right to complain of the stranger. If they are not in all things like the native, they are useful and willing to be so. And the fact that men have the good fortune to be born in the United States is an advantage, but a gift of God, and no merit of theirs.

It must be quite clear that some allowance is to be made for the things which the immigrant neither can change in

himself, nor ordinarily can understand that he should change. One of these things is his language. The State does not oblige an accused foreigner to plead his case or listen to the charge in the tongue which he does not understand, but it allows him an interpreter. I wish to say that it protects the stranger in a way perfectly intelligible and satisfactory to himself, when once he has put himself under the protection of the Government. But the Church goes much farther; she does not ask her children: Have you any rights to my care? What mother would? She yields to their ignorance, much more to what is not a fault in them, but a loss. And what the Holy Ghost did at Jerusalem on Pentecost, for the understanding of celestial truth, to Parthian and Mede, to Cretan, Arab, Lybian, and Jew—that does His Spouse do to the nations all, which she “*per diversitatem linguarum cunctarum in unitate fidei congregavit.*” Certainly, she does not mean to build up and foster separate national aspirations, where men have pledged their allegiance to a common rule and government. But she provides for the wants that are, without reference to prescriptive right. As immigration is incessant, the wants just now and likely for a long time to come are stable wants, for which a regular provision may and need be made. If narrow minds abuse such provisional care, or see in it a source for satisfying national and party pride, these evils must be dealt with as other evils of society are, but they cannot annul the right of the stranger to be fed with the food which he earns in the sweat of his brow, and on which alone, having been nourished by it from his childhood, he can thrive.

Such is the evident meaning of Leo XIII in this letter to the American Episcopate. It wants no comment, no eulogium. But we may emphasize our grateful appreciation of its tone, and repeat to ourselves the words, and realize their weight in our own behalf. It is a letter different from most that have issued from the same gifted source. Very plain, yet very touching; full of that sympathy and love which every

man bears in his heart towards kindred and his own native soil. "What makes me prone in affection towards this work," he says, "is that the same land has given birth to them and me." Their temporal weal and their eternal happiness are the combined care of his heart. Nor is it lately, only, that this has been his solicitude. If the thought has obtruded itself at times that Rome was deaf to the representations of existing evils because their recognition wounded national pride, it has proved a rash judgment in the case of Leo XIII. His generous mind had apparently fixed upon the problem for years. Amid many cares—more than can be the lot of any other man on earth—he long ago sought means for the relief of his kindred and children in foreign lands. The Seminary at Piacenza is a fact for over a year, and it could hardly have become so then, without much previous speculation. Whatever may be known or not known of the history of that institution through contemporary literature, it could not be the offspring of a sudden pressure or impulse. In connection with this Seminary and its mission, the Holy Father makes four proposals, which concern not only the Bishops, but to some extent priests and laity.

First. To send American youths born of Italian parents to the Seminary at Piacenza. The advantage of native American priests, having all the sympathy as well as the knowledge required in the peculiar position of guides to their countrymen, must be apparent to every one.

Second. The priests thus educated for this special mission are to be under the jurisdiction of the local Ordinary and under the direction of experienced parish priests.

Third. There are to be established some missionary centres, whence Italian priests may go forth to visit periodically and administer to the spiritual wants of the Italian people in such places where their number is not sufficiently large to support a separate Church. The details of this arrangement are left to the prudence of the Bishops, who are requested to take counsel how the end proposed may best be attained.

Fourth. Information in regard to anything which may further and benefit the interests, spiritual and temporal, of the Italian people in these States is invited to be made to the Propaganda.

Finally, the Holy Father expresses the hope that such of the faithful whose means enable them to assist this good work may contribute of their abundance to aid the above mentioned mission.

Such is the substance of the document. It appeals not only to our sympathy and charity, but as well to our sense of justice and patriotism. Montesquieu has said that "the more men consider what they owe to religion, the more do they believe themselves to be indebted to their country." If we love this land, to which we all owe so much, we shall best prove it by enabling others to be loyal subjects of it, and that is by facilitating the practice of their religion to those who without its humanizing influence must be and become more and more agents of iniquity and revolt. Thus the letter is an augury that in a short time much which is a stumbling-block and a scandal to our brethren without the Church, and which is laid to our common charge, may by united effort be removed, "*ut populo ad æternitatem vocato una sit fides mentium et pietas actionum.*"

VENERABILES FRATRES SALUTEM ET APOSTOLICAM
BENEDICTIONEM.

QUAM ærumnosa et calamitosa sit eorum conditio, qui ex Italia quotannis in Americæ regiones ad vitæ subsidia quærenda turmatim commigrant, tam compertum Vobis est, ut nihil attineat id fuse per Nos explicari. Imo vero mala, quibus illi premuntur, vos quidem ex propinquo intuemini, eaque, datis non semel ad Nos litteris, commemorata dolenter sunt a plerisque vestrum. Deflendum sane, quod tot miseri Italiæ cives, solum mutare inopia coacti, in mala plerumque graviora incurrant, quam quæ effugere voluerunt. Ac persæpe ad labores varii generis, quibus vita corporis ab-

sumitur, longe miserior adjungitur animarum perniciēs. Prima ipsa demigrantium transvectio periculis plena ac detrimentis est: incidunt enim plerique in cupidos homines, quorum quasi mancipia fiunt, et gregatim in naves coniecti, atque inhumane habiti, ad depravationem naturæ sensim impelluntur. Ubi vero ad destinatas oras appulerunt, linguæ et locorum ignari, quotidianis operis addicti, improborum insidiis, et potentiorum, quibus sese manciparint, patent insidiis. Qui autem industria sua satis sibi parare potuerunt unde vitam tueantur, versantes tamen assidue inter eos, qui omnia ad quæstum et utilitatem suam referunt, nobiles humanæ naturæ sensus paullatim exuentes, eorum vitam vivere discunt qui omnes spes et cogitationes suas in terra defixerunt. Huc accedunt obvia passim irritamenta cupiditatum, fraudesque sectarum, quæ istic late grassantur, religioni infensæ, et plerosque in viam trahunt quæ ducit ad interitum.

In his autem malis illud longe luctuosius est, quod in tanta multitudine hominum, amplitudine regionum, difficultate locorum, haud facile præsto esse iis potest ea, quæ par esset, salutaris cura ministrorum Dei, qui, Italicæ compotes linguæ, ipsis verbum vitæ tradant, sacramenta administrent, et opportuna subsidia impertiant, quibus eorum erigatur animus in spem bonorum cælestium, et vita spiritus sustentetur ac vigeat. Hinc multis locis rari admodum sunt ii, quibus sacerdos adsit morituris, non rari quibus nascentibus minister deest ad regenerationis lavacrum: plurimi sunt quibus nuptiæ nulla habita Ecclesiæ legum ratione ineuntur, unde similis patribus propagatur proles, atque ita passim apud hoc genus hominum oblivione delentur christiani mores, pessimi quique inolescunt.

Hæc omnia Nos reputantes animo ac miseram tot hominum vicem dolentes, quos quasi oves pastore destitutas deerrare cognoscimus per avia abrupta et infesta locorum, simulque cogitantes Pastoris æterni caritatem et monita, Nostri muneris esse duximus, omnem quam possumus eis opem afferre, salubria pascua parare, ac omni quæ datur ratione, eorum bono et salutis consulere. Quod eo libentius aggressi sumus, quod

caritas hominum, quos eadem ac Nos regio tulit, ad id proniores faciat, ac certa spes teneat, nunquam defore Nobis studia vestra operamque adjutricem. Quapropter curavimus, ut in Sacro Concilio Christiano Nomini Propagando hac super re consultatio haberetur, eique mandavimus, ut quæsitis et diligenter expensis remediis, quibus tot mala et incommoda possint depelli, sin minus allevari, quod maxime e re foret proponeret Nobis, utrumque spectans, ut animarum saluti prodesset, atque migrantium molestias, quatenus fieri posset, leniret. Cum vero causa potissima invalescentium malorum in eo sit, quod infelicibus illis desit sacerdotale ministerium, per quod cælestis gratia impertitur et augetur, plures ex Italia presbyteros istuc mittere decrevimus, qui conterraneos suos noto solentur alloquio, doctrinam fidei ac vitæ christianæ præcepta doceant ignorata aut neglecta, sacramentorum apud eos salutari ministerio fungantur, succrescentem sobolem ad religionem et humanitatem informent, omnes demum, ex quovis ordine, consilio ac ope juvent, cunctisque foveant curæ sacerdotalis officii. Quo id commodius ac plenius effici posset, per litteras Nostras XVII Kalendas Decembres anno superiore datas sub annulo Piscatoris, Apostolicum Sacerdotum Collegium Placentiæ Episcopali in sede, curante Ven. Fratre Johanne Baptista, Placentinorum Episcopo, constituimus, quo ecclesiastici viri, quos Christi caritas urget, ex Italia convenient, ut iis excolantur studiis, iis exercentur muneribus, eaque disciplina, per quam strenue et feliciter penes disditos Italiæ cives legatione pro Christo fungantur, et idonei fiant dispensatores mysteriorum Dei.

Inter alumnos autem hujus Collegii, quod quasi Seminarium haberi volumus ministrorum Dei ad salutem Italicæ Americæ incolentium, juvenes etiam a vestris regionibus, Italis parentibus natos, recipi et institui volumus, modo in sortem Domini vocati sacris cupiant initiari, ut deinde sacerdotio aucti et istuc remeantes, sub vestra pastoralis potestate, omnes quarum usus fuerit, Apostolici ministerii partes expleant. Neque vero ambigimus, quin et reduces isti paterna

cum caritate excipiantur a Vobis, itemque facultates impetrent opportunas sacri ministerii caussa in cives suos, monito Parocho, exercendas: quippe ad Vos venturi sunt quasi auxiliares copiae, ut sub auctoritate cujusque vestrum, cujus in Diocesi versantur, sacrae militiae operam navent. Profecto in primo operis exordio tanta hæc auxilia haudquam erunt, quanta res ac tempus flagitant, neque eorum, qui mittendi sunt, opera par esse ita poterit numero et necessitatibus fidelium, ut singulis et remotioribus in locis sacerdotes constitui possint, qui curam animarum gerant. Quamobrem optimum factu censemus, si in Diocesium, quæ advenis ex Italia magis abundant, communia habeantur domicilia sacerdotum, qui exinde digressi circumjacentem regionem peragrent, et sacris expeditionibus excolant. Qua ratione autem, quibusve locis opportunius ea possint constitui, id erit prudentiæ vestrae decernere.—Hæc omnia quæ Apostolicæ Nostræ providentiæ esse duximus, Vobis hisce litteris significanda curavimus. Si quis autem ex Vobis compererit sive sensu et judicio suo, sive collatis cum fratribus consiliis, aliquid præterea præstari a Nobis posse ad eorum utilitatem et solatium, quorum causa hæc scribimus, sciat se Nobis gratum facturum, si de hoc ad Sacrum Concilium Fidei Propagandæ Præpositum studiose retulerit.

Ex hoc autem opere, quod ad curam et præsidium plurimarum animarum omni catholicæ religionis solatio carentium suscepimus, fructus Nobis pollicemur uberes, maxime, si accesserint, uti confidimus, ad illud sustentandum tuendumque fidelium, quorum pietati pares suppetant opes, studia et subsidia.—Cæterum adprecate Deum benignissimum, qui omnes homines vult salvos fieri et ad agnitionem veritatis venire, ut hisce cœptis propitius adspiret, ac prospera det incrementa. Apostolicam Benedictionem intimæ dilectionis testem Vobis, Venerabiles Fratres, ut universo Clero ac Fidelibus, quibus præestis, peramanter in Domino impertimus.

Datum Romæ apud S. Petrum die X Decembris A. MDCCC LXXXVIII. Pontificatus Nostri Undecimo. LEO PP. XIII.

THE STUDY OF CHRISTIAN ART.

DORÉ, that strangest yet most genuine representative of modern genius, has left us a picture, entitled "The Vale of Tears." It is a marvellous production, the last from that gifted hand, on which the clammy sweat of death had gathered ere the paint upon his canvas was wholly dry. To all intents it is a piece of Christian art; is meant to say, and says in fact, if such words can be said without their meaning being fully felt, "Come unto Me, all you that labor and are heavy laden!" (Matt. xi. 28.) In that drear valley are pictured the maimed and halt, the leper outcast on a rocky ledge, the weary pilgrim and the orphaned babe, for whom a dying mother spends her shred of life to ask the mercy of a living fellow-sufferer. Here bends the slave, his naked back all dented with the scars that tell of pliant lash and iron tooth, whilst chain and manacles drag down the tired arms. There sorrow smites the mighty ones of earth, a king, a prince, doffing his purple and his lawful crown, the warrior of the Cross wounded by Turkish javelin and humbled to the dust. Desolation and wretchedness speak out of every feature, e'en of the rugged earth, and barren tree, and bleak and gloomy sky. Such is the vividness of action and of colors as to capture the imagination to the full realization of the miseries of earth. "Amen, amen, you shall lament and weep." But at the head of a narrow gorge stands the figure of Christ, bathed in one of those seas of living brightness, of which Doré was such a perfect master. A crystal cloud, coruscant, yet withal so soft that one's vision melts irresistibly into the harmony of its lights. The

Saviour's face all fair, and with a smile that gives an accent of benediction to the motion, which says: "Come unto Me, all you that labor."

Such is the picture—Christian in subject, Christian in the sentiment which it proposes, and strikingly beautiful in the detailed expression of both. And yet it has been asked, and may be asked in all sincerity: Is this Christian, that is to say, Sacred Art? No one can see it and not admire it. It may right quickly start the tears from the eye of the sensitive, by its outspoken pathos. But we venture to say that none of those who admire or are touched by the painting will be convinced of this unquestionable truth which is its subject, namely, that the promise of the heavenly reward outweighs in any sense the miseries of this vale of tears. Simply because beautiful, as in some sense the figure of Our Saviour in the picture is, it lacks that singular charm which would concentrate upon it our gaze, and absorb our longings, and cool our heated brow, and soothe our vacillating, troubled heart into trust and hope. It is said that at the time of this painting Doré was under a deep grief from the double loss of dearest kindred and of a trusted friend. One almost suspects the artist's affliction from the agonizing tones of his work. He is master, indeed, of the wretchedness of this our earthly home, but his hand and heart fall short of the counterpart, the Christ. It seems as if he were less familiar with the subject of Our Saviour's character, or had it from legends or hear-say, dressed by a vivid imagination and pictured by a happy use of paint and brush. Even as the orator who emphasizes the objections to his argument more than his proofs must be said to fail in his plea; even as he will betray, unwittingly and by the mere tone of his voice, to the keen-sighted critic his own doubts in the validity of his defence, so no amount of skill will veil or compensate for the painter's want of inmost conviction. The picture which we have sketched fails in two ways. First, it does not preserve the just proportion in the parts, such as is due to the subject of

deep misery and effective solace; and secondly, the image of the Saviour does not express a sentiment which none lesser than He could have expressed, inasmuch as nothing but *divine* consolation can counteract the otherwise unrequited losses of this world. Were the figure of Our Lord omitted, the picture would be a perfect piece of art. The figure of Our Saviour by itself, too, might represent the Christ as He appeared to the every-day worldling, Jew or Gentile, whose soul lacked light and grace. But in either case it would be merely an epic or historic piece of art, and not Christian art in its truer sense.

We have dwelled at what may seem undue length upon this picture, because it is one of those representative works which allow us to draw direct attention to a distinction in what is called Christian art, which must be observed in the criticism as in the study of religious paintings, and one which unsound notions of Christianity and its purposes alone can afford to overlook. Where culture claims a Christian ground, we must steadily keep it in mind in the judging correctly of Christian art. Christianity may be considered in two lights: It is an historical fact, and it is also a supernatural fact. As a part of history it confutes the modern skeptic, if he would be consistent, yet in appealing to his reasonableness it need not move his heart. As a supernatural power, however, Christianity inspires motives which operate in the soul quite independent of a complete knowledge of its history. The history of Christianity and its dispensation are, of course, closely connected, but their relation is like that of motion to expression; the one accompanies the other, but the amount of the one does not measure the force of the other.

Accordingly, what comes ordinarily under the name of Christian art, assumes two different forms: The art in which a fact from sacred history is expressed with more or less fidelity of circumstance, but without special regard to that soul-beauty, which is apart from and above the mere animal emotions of man; or, else, the art in which the higher

Christian thought and feeling predominate, so as to attest the supernatural virtue of the fact of Christianity. The latter alone is truly Christian art. Why? Because the significance of Christianity lies not in this, that it is a great fact in the world's history, but in this, that it supernaturalizes the world's powers, so that the latter may reach that ultimate end for which it has been created. That this element is capable of being expressed, is proved in the history of art, medieval and modern; and the objection that the impressions produced by a religious subject in art are wholly due to the disposition of the person who views it is no more true than to assert that a Christian orator depends for the effects of that strange persuasive power, producing conviction, which we find so frequently in saintly men and women, entirely upon the disposition of his audience. On the contrary, he is supposed to awaken that disposition. Certainly, some adequate basis of perception there must be in the beholder, in harmony with the subject of art and the manner of its treatment, but as the orator makes the impression of his soul by speech and gesture felt, so the painter utters his deepest conviction and his sincerest love, in some mysterious way, through the touches of his brush. This is true, not alone of painting and oratory, but of every art, and the touch of the harper upon his lute, which bespeaks his emotion, is keenly felt by the attentive ear, quite apart from the harmony of sounds or the melody of his theme.

How the artist may be able to effect such power does not just now concern us. But every unbiassed and intelligent observer may discover whether this element be there, if he will. The art which does not unfold the living charity that speaks out of the mysteries of revelation; which does not teach Christian virtue apart from secular morality and individual sentiment; which is not capable of arousing us to the love and practice of the Gospel precepts and the Evangelical counsels,—that art falls below the aim of sacred art. Unfortunately, the common tendency towards realism and

naturalism have brought physical beauty to be ranked nearly on a level with spiritual beauty. And this has not been without its hurtful effect upon the popular view of religious art. Moreover, biblical criticism, by giving a fresh impulse to archæological studies, has attracted the attention of artists in this field to the niceties of historic detail. The minute correctness of the mere accessories to a subject makes the pleasant and often instructive anachronisms of the old masters quite a grave offence in modern art.

To us, of course, who move within the inner circle of that Church whence springs at once the grace that ennobles art and the wisdom which uses it in the service of religion, it must be of importance that the true character of Christian art remain intact. Truth and beauty go hand in hand. Indeed, they are wholly inseparable. Like heat and light, they have a common source; and where the highest truth is to be found, there also it befits that she be decked in perfect beauty. Hence we love to picture the chaste bride of Christ, the Church, as St. John saw her, "adorned for her Bridegroom." And whilst the arts are made her fit adornment, they are also a helping handmaid to her. Spiritual in her nature, her object is to prepare the souls of men for that Beauty which eye has ne'er yet seen, ear never heard. To separate men from the earth, to which they are wedded since the fall by the bonds of natural affection, she uses the Beautiful in its highest form, that is, in art, that it may turn their thoughts and affections from the sense of earth to the taste of heaven. This she effects in a thousand ways. Her temples, by their very form, speak of eternal things to our Christian instincts. The rounded lines of arch and dome in the Roman style of architecture reflect the perfection symbolized by the circle. Its eternal bent marks neither end nor beginning. Each part, flying as it were from its centre, is yet restrained in absolute submission to the law of perfect dimension. Even as man, prone to swerve beyond the radius of right, is limited by the commanding law of God, and

thus brought to that absolute perfection which unites him with God. The vast cupola sheds from its central lights a flood of rays upon the altar beneath, as if to say: From the absolute perfection of God above come grace and mercy—aye, God's eternal Word incarnate, unto the altar of the sacrifice. And the dome itself rests upon the form of a cross, the nave, fair symbol, with the living Christ upon it day and night; and day and night alike veiled in mysterious twilight, shed from the undying lamp before the Tabernacle, which tells of hidden love and sacramental strength. Is there a pilgrim on this earth who, knowing what brought him here and whither he must tend, does not rise above this dragging world, as he uplifts his eye, gleaning the conviction that in the infinite alone there is absolute rest.

Or take the gothic architecture, with its pointed arches and slender columns, expressing not so much the feeling of peace and rest in perfection, as rather the thought of striving upwards with mind and heart. The gothic form tells of the search after truth, the longing of the soul toward higher things. The eye follows the long lines of the structure, as they rise in harmonious movements heavenward and are lost in the points of the roof, drawing after them man's soul in his endless yearning after consummate happiness. Yes, this is the purpose of art, and, foremost, of religious art, to lead us from the earth to the things above the earth, from the outward form to the inner sense of what is our purpose in this world. Though the Church, as the natural treasury of all things beautiful, is not intended for a place where one might go to study art, yet she may contribute to the fashioning of our taste without detriment to our devotion, by using the beautiful things for the pointing out of that wisdom whose partial reflection they are. And here we touch upon what seems to us of greatest weight when we consider our own part in the subject, namely, the improving power of the study of religious art upon the individual, provided it be conducted upon the principles which were suggested by the

distinction in religious art, at the beginning of this paper. An attentive appreciation of that Beauty which the Church has sanctified in the use of truth and which she places at our disposal, as teachers and exponents of her beautiful doctrines, renders easy the acquisition and sure the understanding of those lesser arts, which are the ever charming accompaniments of truth and goodness, and furnish pure enjoyment, as well as useful relief, amid the more arduous tasks of our lives. In truth, religion and these arts were in a manner identical, before they received a special sanction in connection with Christian symbol. The *honestum* of the Romans expressed not only the highest morality, but also the highest beauty. To Cicero, the homo *honestus* was a person who to integrity of character joined the culture of the perfect gentleman.* In the estimation of Ovid, the study of the liberal arts was the best means to train the character and give to the manners that instinct of urbanity, which consists less in the graceful motions of the body than in those of the heart.

Disce bonas artes, moneo, Romana juvenus.

—Adde quod ingenuas didicisse fideliter artes

Emollit mores, nec sinit esse ferus.

Thus the study of art can never be separated from the study of virtue without loss to the former. Both are the special prerogatives of man as a rational being, intended to understand, love, and serve his Creator. Whatever is beautiful in nature, or fashioned by the dexterous instincts of the animal, cannot be, in any sense, called art, and hence mere exact imitation of things by man, analogous to a gift which the brute possesses, is not comprehended in the term. Now, rightly speaking, man possesses no faculty which is not given him for God's greater glory as well as his own salvation. True art, then, is the expression of the beautiful in form, applied and directed by man's reasoning, and tending to the glory of God. And just as the laws of morality or natural religion inform and limit all the actions, the joys

* Cic. de invent. rhet. II., c. lii., n. 157.—Virg. Aen., X., 133.

and sorrows of man in this life, making that life true to its end, so these same laws must inform and limit art in its every sphere. But religious art has the special and superadded purpose of sanctifying, of co-operating in a more direct way, just as religious discipline does, to the salvation of man. Religion, since the advent of Christ, has been stamped with his seal, and the art which serves her must, therefore, bear the same mark, the mark which she received on Pentecost. It must speak the wonderful language of the Holy Ghost. In every tongue, to every nation, must it be intelligible by its appeal to the heart and to the intellect of man. And as that divine Spirit is the very life of the Church and of regenerate man, so art, by its language, becomes the manifold means of vivifying and rejoicing, of warning and sympathizing with the weak soul of man. The study of true Christian art is a guide to all that is true and good. It is a preacher, silent but eloquent, working through the senses upon the imagination, through the imagination upon the character. In it we find the correction against grotesqueness and the triviality of false artifice. To every man it is a joy and a recreation, an accomplishment that ennobles, that makes the best of friends, and guards against mistakes in our friendships. But to the priest it has endless other advantages. His is, by eminence, the right to enhance the beauty of God's house, the glory of His tabernacles. Every field of art offers him opportunities to exercise a knowledge of sound principles and superior taste in this direction, if he be possessed of these gifts. The eyes of his people are delighted by the frescoes which tell of things that find response in their souls. It is often a trifling difference in the expense of procuring good pictures instead of indifferent or poor ones, and even in the small leaflets, which are distributed as a mark of approbation and an incentive to the zeal of the faithful, much good may come from a careful choice and some rightly enonomic generosity. The ear is charmed by the beautiful and solemn notes of the Church,

which need often but the good taste of a priest, and some systematic training, to express, as they are intended to do, the true harmony of celestial peace. The beautiful hymns of the Office of the Church are, in themselves, a sort of education for this kind of work, if they be understood and read attentively. Wherever such a spirit has been fostered there does it tell. Men have stood before the cold marble of the *Pieta*, and it somehow kindled a glow of sorrow within them which called forth tears from hearts nigh petrified in sin. A thousand such tongues may, in every Catholic church, re-echo the doctrines of truth and holy love that fall from the lips of the priest as he teaches his people. And his knowledge extends its magic influence upon his own manner and ways, as well as upon the dumb material around him, which he fashions into speaking shapes, and upon the souls that are his daily care. It is never at fault; he never misses its soothing influences. These adornments need neither opportunities of place, or time, or wealth. They are everywhere where there is a rightly trained taste and industry, which invents means and creates resources sufficient to supply even that which requires the skill of painter, or carver, or builder. Out of the humblest means he may create beautiful surroundings, with the elements of order, simplicity, purity, on the one hand, and with the resources of nature's gift, and well-directed ordinary talent, and heaven's doctrine, on the other.

The advantages, then, to be reaped from attention to this discipline of Christian art can hardly be exaggerated. It may be asked, how is one to proceed in the study of it, in order to acquire that judgment and knowledge which will secure practical results, that is to say, such as will tell in the becoming and fruitful adornment of the church, in the education of our children, lest they become a prey to every senseless fashion, and to silly and wasteful worldliness, which asserts itself from time to time in connection with sacred subjects. A painter, like Muncacksy, or an enterprising firm, that con-

tracts for the issue of Christmas and Easter cards, have it in their power to create a craze for a so-called Christian art, which, taken up, dulls and vitiates the Catholic instincts, just as the "liberal" and rational interpretation of sacred dogma and facts do in the thinking world. Besides, the great number of priests and religious in our large cities, who come in constant contact with people of so called culture, find it a necessity either to follow the common public opinion on such subjects as this, or, else, to have some independent and reasonable ground on which to form their own. We would say, first, that this judgment and knowledge are not to be expected as a fruit of desultory reading, and running after things which simply have the name of art. To-day, as of old, it is true, in spite of much sound and show to the contrary: "*Sæcula sunt ingrata, dura Camœnis.*" To read Ruskin may improve our language and elevate, in some respects, our tastes; but one may know all the volumes of "Modern painters" and the "Lectures" by memory, and yet, unless he pursue some other system, remain utterly incapable of forming a correct judgment of true art. To the man or woman of the world this is no great misfortune. It is enough for them to understand the language of the world, and to observe that social law which exacts a certain culture and harmony of understanding from those who live in community. But we, guides of many, can hardly suffer ourselves to be led by what may be the fashion of the day. We owe a leadership, and, to give it the necessary authority, we must have principles on which to base it, and which supersede all personal views, however cleverly expressed. Nay, it is part of our apostolate to correct the follies of the public, in art as in morals, and to dispel the prejudices of those who, seeing our dealings with the poor, to whom foremost we are sent to preach the Gospel, believe therefore that we have no sympathy for those whose education and secular condition require a different mode of preaching and teaching.

To get a clear understanding of the subject of art, that is, its aims, its divisions, its characteristics, is a fundamental condition. One object of the fine arts is *to please*, and, in pleasing, to foster the worthy pursuits of life, producing personal contentment and happiness. But in pleasing it may not trespass the bounds of morality, because what is ugly in morals or ethics cannot be beautiful in æsthetics. Nor can this art limit itself by appealing merely to the senses, because it is addressed to man as a rational being, not as an animal gifted with senses. A second and a higher object of art is *to elevate the social status* of man, to foster the public virtues of honor, loyalty, patriotism, and the like, and thus to promote union of purpose, fidelity, and prosperity in civil life. This is the object of epic, of historic art, which produces monuments that arouse pleasure and admiration. The last and highest aim of art is that which seeks its expression in *religion*, and of which we have spoken. It includes the principles of all true art and carries them out in the purest, loftiest, and most effectual manner. It is impossible to draw the lines by which these three principal classes of the fine arts are kept apart. But the general canons by which each may be judged apply equally to all. *Beauty* of form is required both in the whole composition as such and in the parts. Not that objects by themselves unsightly may not find their legitimate use in a work of art, but they must not mar but contribute to the beauty of the whole. St. George needs the ugly dragon to bring out his beautiful valor. Aristotle says: The beauty of things is their intrinsic goodness, inasmuch as they are adapted to become the object of enjoyment to the reasonable mind. Next, *truth* is required. The moral truth may never be violated. The historical or literal truth may be set aside only in the same way as the ugly may be used to contribute to enhance the beautiful. Thus the anachronisms of the Old Masters do not detract from the merit of their works. Finally, there must be a perfect *harmony*, not only between the parts of a subject

in their illustration of each other, but also between the evident aim of the artist and the expression which he has chosen in order to interpret his aim.

There are certain rules flowing from these principles which are to be observed in all art, but in the application of which Christian art is most severe, partly on account of the sublimity of its subjects and conceptions, and partly because of its ultimate purpose, namely, to sanctify whilst teaching.

One can be very much helped in realizing this by a thorough study of Catholic philosophy. Indeed, Leo XIII, in reviving the zeal for Thomistic studies as a remedy for the present social and intellectual evils, eloquently touches upon this point: "The fine arts," he says, * "have always derived sound reason and right method from philosophy. From her they have, as from a common fountain of life, drawn their breath. Experience has ever proved that the liberal arts have flourished most whilst the wise maxims of true philosophy were held in honor—and that, on the other hand, they lay neglected and forgotten when the study of philosophy was shunned and encompassed by the follies of error." Independence from secular judgment, avoiding whatever is vulgar in habits or thought, attention to the ordinances of the Ritual and the pages of the Breviary, in short, to the lore found in the books we have handled for years and are still handling—these and a generous aspiration towards nobler things are the wheels by which we are carried onward, upon the track ready made and safe within the Church, to an intelligent knowledge and a useful love of Christian as of all worthy art.

* *Encycl. Act. Patr.*, 4 Aug., 1879.

“MIXTA” ET QUID NOBIS IN ILLIS.

Potuisti.

*Deformare domum et luctu miscere hymenæos
Ulterius tentare veto.*

Jupit. apud Æn. Virg., XII., 804.

FEW topics of a present interest to the missionary priest have in them something so disheartening as the one of “Mixed Marriages,” whether we take our position as individually responsible for the souls within our jurisdiction, or as members of the body Catholic in this Country. Of late years the cry of warning which went out against these alliances has been illustrated by a variety of sad results, and the fears, having become facts, drew forth, we understand—not now remonstrance, but a call for examination in detail of the causes of so dire an evil. We are to go to the root. What the statistics which are said to have been lately demanded by the Holy See in regard to this matter may reveal to those who are to make them the criterion of future legislative action, is premature to say. Enough for us to realize that the temptations to mixed marriages in this country are unusually large; that they jeopardize the liberty and life of the Church and the salvation of the priest who is charged with the care of both. As to the dangers to the happiness of the family, to the eternal welfare of parent and child, and the consequent effects upon society at large, we need not dwell on them. They are the points of our sermons on this subject to the people, and we are familiar with them. Not with the sad results, but with the evident causes, and with such remedies as suggest themselves according to our conditions, and which are sustained by the legislation of the

Church, do we propose to deal here as succinctly as possible.

Taking a general survey of Catholics in these States, we have three classes of people among whom mixed marriages are a special temptation. First of all, those Catholics who live, scattered and isolated, in districts mainly inhabited by non-Catholics, and where the ministrations of a priest are rare. What share the latter may have in preventing the losses which occur in these places depends, of course, on his personal zeal and opportunities. But we cannot forget that only where faith is deeply rooted will it prove a safeguard against such marriages, especially if the non-Catholic party lead a good, moral life, as the world has it. And whilst Catholics who forego the advantages of a church near at hand, when they can help it, are not likely to be very firm in their religious convictions, Protestants cannot understand why we should so narrowly insist on exclusion on this head. Christianity with them is a broad principle, and synonymous with general goodness, which were a safe enough rule to live by, if God had not pointed out our duties by special ordinances, which none contradict or evade with impunity, unless they who labor under invincible ignorance. Thus the prevalent disposition of Catholics in such districts and the apparently just prejudice of Protestants combine to favor mixed marriages. We would say right here that in these cases books such as "The Faith of Our Fathers," "Catholic Belief," or Bishop Ricard's works seem to be the most useful antidotes, especially when they are read aloud at stated times and places, where a priest cannot be, for the benefit of those who either cannot, or through a certain indolence would not read, whilst they might readily be induced to attend devotion and instructions in common with others. To assume an agency for the spread of such books would be no unpriestly work and certainly repay the trouble.

Another class of those who are easily brought to contract mixed marriages are the young people in our cities and

towns, whose religious training has, for one reason or another, been neglected. It is but a few years ago that the frequentation of public schools by Catholic children was looked upon by most of us as a social necessity. The weekly catechetical instructions given to the children who frequented these schools was by no means equivalent to a religious education. Meanwhile the void which the Creator placed in human nature to be filled up by this education was absorbed in other faculties. Every hour in a child's life tells upon the formation of its judgment. There is no such thing as a negative training of a child's heart. If our children did not imbibe unreligious notions in schools where religion was at best ignored, they certainly must have grown callous and weak about obligations and convictions which need be infused with unremitted training, from infancy to the very limit of adolescence, in order that they may endure. No more could a child be fitted by Sunday school-training to produce sound fruits of Catholic faith and virtue, if there be not daily about it the force and guard of religious tutoring, than a tree could grow to useful purpose by being exposed once a week to the sunshine and air on which it depends for its vital strength. Now, that more attention is being bestowed upon the subject, owing to newly enforced legislation, these callous temperaments confront us, ready to be married. They do not feel as we do, who pass with an easy step from what appeared a more or less stringent necessity by which the law remained unobserved, to the undiminished importance of that same law when it is called into action by the review of the losses sustained on account of its neglect. But it is very different with those who, having been thrown among non-Catholic associates at school, have learned in many cases to respect and love those who profess indifference to all religion, and were on that account all the more tolerant towards Catholics themselves. There has been nothing to warn the latter against this danger, until all at once their inclinations and affections are represented to them as, if not formally sin-

ful, yet directly threatening apostasy from the faith of their fathers.

A third group, among whom such marriages most often occur with us, are the better educated class in society. We have been assured by more than one pastor of ripe experience that the children, and especially the daughters, of well-to-do Catholics, when warned against frequenting non-Catholic society on account of the danger to their affections and faith, have answered that their only alternative would be to avoid all society. It will appear to any observant person that among Catholics, though there are undoubtedly many well educated men and women everywhere throughout the States, yet the cultivated women far outnumber the men who are on a social level with them. It has indeed been said of Americans in general that the women are unevenly superior to the men in point of intellectual culture and social refinement. But fact and reason go to show that this is eminently true of Catholic society, so far as the latter can be looked upon as a distinct element. Why? In the first place, what is most Catholic in America has come to its hospitable shores poor, and accordingly unschooled in worldly refinement. This is neither a secret nor a disgrace. With equal rights and frequently superior energy, poor Catholics have in many cases become the gatekeepers to avenues of wealth. Their worldly conditions became improved, and it only remained for the sons to seize the chances which their fathers had opened to them. Thus many a Catholic youth barely out of school has found immediate invitation for lucrative work. To go to college seemed often ill advised in the light of practical demands, and even to go was to join many of the same condition as himself, that is to say, with the inherited habits and feelings of hardworking but rude parents. No matter what the teachers might be in point of culture and ability. Carvers of the finest chisel, they had to roughhew pieces of old and hardy blocks, and not much time to do it in, since lit-

the heed would be paid hereafter to what the boy might have learnt, beyond keeping accounts. Such are probably the majority of the young men whose parents promise to leave them a prosperous shop or trade, which calls more for the use of practical business sense than for the exercise of book-knowledge, or taste, or manners. The daughters of this same class of parents might run a very different career. There would be nothing for them to do but to go to school. There was, comparatively speaking, no dearth of girls' schools in this country at any time. Many a priest might find teaching Sisters for his schools, who could not have the Christian Brothers, and had to supply their places by laymen, if he supplied them at all. Moreover, the religious Communities of women in most cases opened "academies," where the children of their schools, if they possessed the means, might continue their training. Such academies were sometimes a necessity to the religious who had no sufficient income from the day schools to sustain their institutes, but they were always a convenience to the well-to-do parents, who did not care to send their daughters to work, and who could not educate them at home. The result is plain. Our girls are better educated than their brothers, and even if the education is often only superficial, it is precisely such as would make its possessors all the more fastidious. There is, of course, another side to this question of over-educating girls above their ordinary social sphere. Still, we need not wonder if the virtue and womanly grace which many of these girls naturally obtain in the convent schools should attract to them more cultivated men than they could find in their immediate surroundings, nor that there should be a natural response on their part to these apparent advantages of wedding educated and well-bred husbands. Thus, from an unusual but excusable neglect of the boys' education, and from the equally unusual advantages offered to girls placed otherwise in the same social circumstances, there arises a danger of mixed marriages wholly indigenous to our soil and time.

What shall we do to remedy the evil? To preach against mixed marriages, without any further effort, is like pruning a tree in order to foster its growth, when there is no proper soil for its nourishment, or when a worm gnaws at the root. The third Plenary Council, dealing directly with the matter, is explicit enough. Not only pastors, but all to whom the care of souls is intrusted, are warned to avert by every legitimate means in their power this threatening evil. Among the means pointed out are, first, frequent instruction. It is well to know the difference between preaching *against* this danger and an oft repeated exposition of the nature, reasons, and effect of the Church's teaching under this head. Conferences on the sacraments and on the duties of a Christian life, to the young people out of school, and to their parents, separately, come much nearer to the subject than a sermon now and then, to a promiscuous congregation, on the evil results of mixed marriages. A second means is, a uniform practice in dealing with such cases as present themselves, which uniformity is secured less by the law than by a well regulated vigilance in the carrying out of it. This stands with the Bishops. As a third means, the council exhorts to a careful study of the canons and laws of the Church. In other words, we are to study the theology of the subject as well as the grave causes which are required to allow a dispensation in this matter. The dispensation of the Church does not, indeed, render a mixed marriage licit in every case. She may dispense from *her* law, in order to avoid what to human judgment must seem greater dangers, but there remains upon the conscience of the contracting parties, and of the priest, who is the teacher, physician, and father of that conscience, the force of the natural and divine law. For such a marriage is unlawful as against natural law (*jus naturale*) arising out of the double danger of loss of faith to the Catholic party, and privation of that education which is the child's right. And the *communicatio in sacris*, since matrimony is a sacrament, is against divine law as much as it was in the case of Jew and

Gentile. It is true that the dangers are not *formaliter* a sin, otherwise there could never be a dispensation. For this reason the prohibition of the natural law ceases when the danger is reduced to a minimum. If, then, the Church adds her dispensation from the ecclesiastical ordinance, such a marriage becomes licit; but it always retains more or less of the character of *ad duritiam cordis Moyses permisit*. There are no Bans proclaimed. It is not celebrated in the church (nor in the sacristy), and without surplice, stole, and blessing. The Bishops may sometimes dispense even with these conditions to avoid greater harm, but it is never lawful to celebrate the holy sacrifice of Mass to solemnize a mixed marriage. (Instr. Pii. IX., 15 Nov., 1858). If the Bans are proclaimed in the latter case, there is to be no mention of the religious difference of the parties. (Letter of Card. Franchi ad Archiep. Balt., 30 Jan., 1875.)

Knowing what are the Canons and the legitimate practice within the Church, we are enjoined to make diligent examination of the grave causes which are required for a dispensation. The priest is, after all, the principal judge of these *justæ gravesque causæ*, and the Bishop can only form his own judgment and sentence upon what is laid before him. It rests upon the conscientious view of the pastor, who is witness and jury in nearly every case, whether the proper emphasis is given to those features of the case that make it a grave duty to interfere with the law of God and the rights and duties of his children, faithful or otherwise. On the other hand, to be obliged to look for what are in conscience grave and just reasons for dispensation is in no wise synonymous with the exercise of rigor and absolutism in enforcing a written law. "Magnam hac in re requiri prudentiam et suavem agendi rationem, ne dum fideles ab istis conjugiiis nimio zelo deterrentur, quasi inducantur ad Matrimonium contrahendum coram præcone acatholico." (Sabetti, Comp. Theol., Mor. n. 903.) When we are all at once made to feel the importance of a law of which we are the executives, and we become aware of the

enormous responsibility it carries with it, it is easy to do injustice to those who are made to bend under it, without having been trained to that exercise. Many of our young people have never been led to suspect, as we said above, that injury may come to them from alliances which seem advantageous in every other point of view. Hence it is as just as it is wise to withhold from them the temptation in its worst form of apostatizing, at least inwardly. I say, a temptation in its worst form, for what has been called "elective affinity," vulgarly love, is a reality, and the reasons which that love puts forth in self-defence are stronger, if not as legitimate, as those of the head. God has put this special affection in the heart of man and woman as an earnest of fidelity in married life. Like every other gift, it needs tutoring, and if, this failing, the misguided affection have fastened upon the wrong object, we can only correct the error by the delicate operation of righting the object, and with it the affection which now belongs to it.

Accordingly, the council lays stress upon another duty of the priest in regard to these marriages, and by which the danger of evil results naturally flowing from them may be averted. After they have been contracted, let the pastor remember that his conscience remains still heavily burdened with the duty to watch that the promises solemnly given be observed and carried into effect. "Parochi gravi conscientiæ onere se gravari sciant invigilandi ut promissæ a conjugibus conditiones observentur et effectum sortiantur." (Conc. Plen. Balt. III., n. 133.) These conditions are, as is well known, *a.* that the non-Catholic party pledge himself to make no attempt to interfere with the faith and religious observance of the Catholic, and that the latter consider it a duty to instruct the non-Catholic in the truth and turn him from error. *b.* that the children, without exception, be trained in the doctrine of truth, that is, in the Catholic religion. Without these promises being given explicitly, and with *every guarantee of their being verified*, the Church sanctions no such marriage.

The Sacred Congregation leaves no doubt of this : " Talem promissionem, quæ in *pactum* deducta præbeat morale fundamentum de veritate executionis." (S. C. Off., 30 June, 1842.) In some places a printed form embodying these pledges is placed before the contracting parties, which they sign, and a copy of which is kept in the archives of the parish church. It cannot be expected that a non-Catholic will put his name to a document like this, unless the justice of such a demand is made plain to him, which affords an excellent opportunity to the priest of dispelling prejudice and error, as well as opening the way to the acceptance of the Catholic truth.

Such are the means which the Council suggests for diminishing this evil of mixed marriages. There are others, which, if not explicitly expressed in connection with this subject, are implied and found in the body of its legislation. Among them are, foremost, the proper equipment and vigilant management of our schools, especially for boys. Second, the providing of means by which boys as well as girls are kept within the immediate control of the Church, such as the founding and fostering of sodalities and societies of different kind, in a way which will offer interest and advantage to the different degrees and elements of a parish. There are pastors who, besides the sodalities of the B. V. M. and the societies which pursue special aims, have what is called " Holy Family " Societies. These are divided into four or five classes. The fathers, the mothers, the young men, and the young women. Each of these divisions receives instructions *specially suited to its condition* at regular intervals, as time allows. If the same priest gives these instructions, or they are made according to a pre-arranged plan, the benefit that accrues from them is obvious. In all cases, Church societies, whatever be their name or aim, are a danger to the peace of the parish unless the priest is their centre as well as their head. That is to say, he will not control them by an occasional lecture, nor by many severities, nor will they be let alone and take care of them-

selves. If we can manage to procure them instructive amusement, to interest ourselves in their daily lives, in short, to draw their affections to us, we shall not only have great help through them in all our parochial undertakings, but will find a useful means of recreation for ourselves, and a diminishing of those dangers which wait for every priest who has no other outlet for his affections except the daily routine of ordinary duty. It can hardly be said that there is no time for such work and supervision in a parish where there is but one priest, or in the large cities, where there is much to do for every priest, especially on Sundays, the only day when the people could be expected to attend such conferences. It is not so much time which is required as a fixed system of working, which would make room for many things of this kind. The fact is that all we have proposed is done in many places, though in many others, with equal or better opportunities, it remains undone. A definite plan will enable most priests to give, besides the regular sermon, a simple and forcible instruction, prepared during the week, to one of the societies, and if he feel what he preaches, and knows his theology, then his going into the meeting will, perhaps unconsciously to himself, draw from him much instruction and valuable precept, and the young people will be less tempted to go elsewhere for amusement or friendship and advice, whilst the parents will understand that they must second their shepherd's warning to their children. Thus the danger of mixed marriages will grow less, day by day, and domestic peace will be the fruit, and truth will gather into the fold of Christ many a soul that would otherwise remain in the shadow of death. (Vide *Encycl. Leo XIII.*, 10 Feb., 1880.)

CONFERENCE.

The readers of the **AMERICAN ECCLESIASTICAL REVIEW** will be glad to learn that the Rev. Aloysius Sabetti, S.J., has kindly consented to furnish in future the *Casus Morales* with their solutions for our department of Conference. We may promise students of theology as well as priests on the mission that these cases from the pen of the highest authority on Moral Theology in this country will be of unusual interest and practical worth.

Edit. AM. ECCL. REV.

PRACTICAL QUESTIONS.

I. Can a priest bless rosaries, crosses, medals, and the like, without using the formula of the Ritual, or without surplice, stole, and holy water?

The S. C. Indulg. has repeatedly declared that priests who enjoy the privilege of the *Benedictio papalis indulgentiarum*, which is ordinarily included in the Faculties given to the Secular Clergy of these States (Facult. extraord. C, 9) through the Bishops, may bless the objects mentioned "*Solo crucis signo.*"

(Decr. auth. n. 281 ad 5.—313 ad 2—401.)

II. Can the custom of singing the Litany of the B. V. M. in such a way as to join several invocations under one response be allowed, or is such practice equivalent to mutilating the text of indulgenced prayers, and does it annul the indulgence?

The practice is allowed in Rome and considered lawful. (Vide Ephem. Lit. p. 681. An. 1888). As for the Indulgence, since there is no mutilation of the prayer according to the common judgment, there appears no reason to doubt that the Indulgence is gained, provided there is no other omission or addition in the Litany.

III. When *Matins* and *Lauds* are separated, how are the former to end?

If the office is interrupted at the end of Matins, it terminates as follows: Dominus Vobisc., Oratio diei, Dom. Vobisc., Benedicamus, Fidelium animæ, and Pater noster.

(S.R.C. 1 Feb. 1886.)

IV. Must the altar where the Blessed Sacrament is reserved be draped in violet instead of black if funeral services are performed at it?

So it appears from a decree of S. C. R., dated Dec. 1, 1882. See Quæst. in Rubric. Gabriels, p. 156. Also De Herdt, Praxis, III., n. 180, 7.

V. Can a person who has received holy Communion in the morning in good health receive the Viaticum on the same day if he be in danger of death, or is it against the ordinance of the Church forbidding to receive twice on the same day?

According to the common opinion of theologians the precept of the Church not to receive holy Communion twice on the same day is abrogated by the more positive precept of receiving the Holy Viaticum when in danger of death.

VI. Can, at a church where there are several priests, one perform the Blessing of the candles (palms or ashes) and another say the Mass, so as to save time and give the working people an opportunity to assist?

The Blessing of the Candles must be performed by the celebrant of the Mass.

(S. R. C. ad dub., 1 Sept. 1838).

VII. Does the priest in giving Benediction with the Blessed Sacrament genuflect on both knees, or on one only, before and after the Benediction?

On one knee only. (S. R. C. 12 Nov. 1881.)

PRINCIPIA PRACTICA PRO CURA ANIMARUM.

Homines scrupulosi quomodo sunt a confessario tractandi?

1. Exquirat confessarius, quantum potest, scrupulorum causam, ut iudicium securius præbeat de remediis adhibendis.

2. Solicitetur a pœnitente num sibi fidem simplicem et obedientiam, etiam contra proprium iudicium, præstare sit paratus? Quod nisi promittat, moneat pœnitentem ut alterum sibi quærat confessarium.

3. Obtemperare si velit pœnitens, benigne cum eo agat quasi cum infirmo, nisi severitas sit necessaria ut pœnitentem ad obedientiam teneat.

4. Ad dubia a scrupuloso prolata, postquam de eorum specie certior factus est, respondeat firmiter et breviter quin generatim addat iudicii proprii rationem.

5. Regulas det pœnitenti, non nimis particulares, sed generales et applicatu faciles. Ex. gr.:

Ut audacter agat contra scrupulos, certus eos ad sanctitatem nihil valere sed ab ea retrahere.

Ut brevis sit in conscientie discussionem.

Ut dubia spernat et sibi persuadeat, ea non esse confitenda, nec in quolibet dubio ad confessarium recurrit.

Ut illuminationem mentis et obedientiam a Deo enixe petat.

Ut fugiat otium et cum scrupulosis sermonem.

Si circa confessionem est anxius—ne unquam præterita repetat. Quoad futura, se non teneri confiteri, nisi peccatum mortale, quod a se actum esse, prompte jurare possit. Sibi peccatum mortale non esse, nisi quod statim *certo* ut tale cognoverit.

- Confer: *Lehmkuhl*, Theolog. Mor., Vol. I., n. 53-64.
Sabetti, Compend. Theol. Mor., n. 37-43.
Konings, " " " n. 38-43.
Reuter, Neo-Confessarius practice instructus, cap.
 xiii., n. 255.

SOLUTIO CASUS MORALIS IN FASCICULO JANUARI PROPOSITI.

Ad quæstionem I^{am}: *Ad quid tenetur Antonius in patris ære alieno?*

RESP. *In foro conscientiæ* ad nihil tenetur ultra hæreditatis vires. Ratio est quia obligari nequit de jure naturali ad solvenda debita testatoris, nisi in quantum beneficium ab eo acceperit. In foro civili tenetur, quia hæres cum bonis etiam omnia debita defuncti in se suscipit; ita quidem ut creditor non impediatur quominus solutionem integram accipiat vel obtentam retineat, quia non tenetur hæredi credere aut legis favori renunciare, saltem ordinarie.

- Confer: *Lehmkuhl*, Theol. Mor., Vol. I., n. 1159.
Id., Comp. Theol. Mor., n. 582-84.
Gury-Ball., Vol. I., n. 823.
Id., Cas. Consc. I., 1015, quæst. 3.
Sabetti., Comp., n. 513.

Ad quæstionem II^{am}: *Quid veniat sub nomine legis mere pœnalis et quam habeat vim in foro conscientiæ?*

RESP. Lex mere pœnalis est lex cujus violator post judicis sententiam pœnam legis violationi adnexam sustinere tenetur. Inducit quidem *obligationem conscientiæ*—non ad rem quam lex proponit præstandam aut evitandam, sed—ad sustinendam pœnam quando ob violatam legem imponitur. Quæ sint leges mere pœnales ex legislatoris voluntate, loci et circumstantiarum adjunctis, a sapientibus plerumque dijudicandum erit. Absit tamen in omni casu fraus et mendacium.

- Confer: *Lehmkuhl*, Vol. I., n. 146, 208.

Gury, Cas. I., 125.

Ad quæstionem III^{am}: *Ad quid tenendus sit caupo erga*

bibulos, ex justitia—item ex caritate ut damnum scilicet certum ab iis avertat qui alibi impetrent quod ipse recuset?

RESP. Venditor quicumque ex justitia erga emptores tenetur rem tradere integram pro qua pretium accipit æquum. Constat ex natura contractus venditionis, quo violato restitutio requiritur. At, dicis, plena cooperatio in aliorum actionem pravam (hoc est in casu ebrietatem,) prohibere videtur quominus caupo rem tradat et pretium accipiat. Distinguo inter cooperationem *formalem* et *materialem*. Cooperatio formalis est ea quæ concurrit ad malam alterius voluntatem,—et nunquam est licita; materialis cooperatio, quæ concurrit tantum ad actionem, uti in casu citato, aliquando permittitur, si quidem adsit causa justa et gravitati peccati alterius proportionata. Hinc ad quæstionem an cauponibus liceat dare liquores iis qui prævidentur se inebriaturi respondetur: Non licet sine gravi causa; licet autem ob metum gravis alicujus damni. Caupo non tenetur peccata ebrietatis, quæ hospites committere solent, impedire cum gravi suo damno, quia caritas cum tanto incommodo non urget. Ratio autem consueti lucri percipiendi generatim sufficit, ut prædictis peccatis in genere prævisis non obstet. Insuper cooperatio est indirecta, et quamvis abusus in particulari prævidetur, distinguere debet utrum peccatum, Antonio non cooperante, impediatur an non, utrum alicujus tertii jus lædatur, necne. Si neutrum obtinet, causa mediocriter gravis excusat venditorem.

Confer: *Lehmkuhl*, I., 679.

Gury, Cas. I., 7, 2.

Konings, 310, b.

Ad quæstionem IV^{am}: *Qualis necessitas sit causa sufficiens ut quis ab ecclesia præcepto excusetur?*

RESP. Cum de operibus servilibus sit sermo distinctio animadvertenda est inter ea quæ communiter ad quotidianum usum es quasi necessitate domus et ea quæ necessitate extraordinaria requiri videantur. Illa semper sunt licita, hæc tantum urgente gravi causa cur differri nequeant a præcepti

observatione excusant. Gravis causa censetur, si quis aliter vitam sustinere vix posset; calamitas publica; periculum magni damni, et id genus. Talis plane non est Antonii necessitas. Si ergo opera servilia puta per tres horas (quod temporis spatium gravis censetur materia, nisi adsit causa proportionata) suscipit, sine dubio peccat, multoque magis si ob hanc eandem rationem missæ adstare negligat.

Ad quæstionem V^m: *Utrum legem ullam aut civilem aut ecclesiasticam violet qui amicos arcessat diebus dominicis ut melius eorum gratia negotium capiat per hebdomadam?*

RESP. Videtur quod non, quia res est per se licita. Si tamen hac agendi ratione legis observantiam directe impediret in se aut in aliis, a peccato non esset immunis.

Ad quæstionem VI^m: *Quid de neoconfessarii sententia?*

RESP. Omnibus perspectis nimis dura videtur, cum Antonius si tantum mommonis ex bibulis injuste accepti restitutionem, quod secreto fieri possit, faciat, et deinde justum agendi adsumat normam, non solum negotium sine crimine prosequatur, sed ipsius bona voluntate alios in meliorem aliquando reducat frugem.

ANALECTA.

LITURGICAL POINTS FOR CANDLEMASS.

THE antependium of the altar during the blessing of the candles is violet. It is removed, and a white antependium left in its place, for the Mass. During the blessing of the candles, no maniples are worn. The deacon and subdeacon wear, instead of the dalmatics, the violet chasubles folded half way in front.

The celebrant at High Mass does not read the Antiphon "Lumen ad revelationem" before the distribution of candles. But at Low Mass the celebrant reads it alternately with the assistant.

If a priest assists the celebrant in the blessing of candles he is dressed in surplice, without stole. He offers the blessed candle to the celebrant after having kissed it, and standing. The celebrant receives it and kisses it. Then the assistant priest genuflects, and, in receiving, kisses first the candle and then the hand of the celebrant. (Muhl. Decreta. Purif. 19.)

The celebrant of Solemn Mass holds a lighted candle during the singing of the Gospel. It is taken from him before he kisses the book. At Low Mass the celebrant does not hold the lighted candle whilst he reads the Gospel.

It is not forbidden to sell or purchase candles already blessed, provided no higher price above the ordinary value is charged on account of the blessing.

The candles to be blessed for the ordinary use of the altar should be of pure beeswax, unless where the impossibility of obtaining pure wax makes it impossible.

CANDLES.

(Just as we are going to press we receive a card advertising wax candles, accompanied by a neat paper, headed "Candlemas" and intended for distribution by priests among the people. The paper, written, as would appear, for the edification of the faithful, contains, among similar things, the sentence: "The candles must be made of beeswax. This is so imperative, that the Church has preferred to have even her most sacred rites performed without lights, rather than have those used that are not made of this material, etc." The sender accordingly inquires: Must we say Mass without lights if we cannot procure wax candles? Can no other candles but such as are of pure wax be blessed on Candlemas day?)

The ecclesiastical discipline in the matter of liturgical lights may be summarized thus:

1. The candles prescribed for use in the liturgical functions (*i.e.*, generally such as set forth in the Rubrics of Missal and Ritual) are to be of pure beeswax.

2. The candles to be used in the liturgical functions during the year are generally blessed on the Feast of the Purification.

3. Where it has been shown to be impossible to obtain wax candles for the liturgical service the S. C. has allowed the use of other specified material.

4. A review of the dispensations to use other than wax candles for the liturgical service shows that grave reasons were required in each case to obtain them, and that pure wax was expected to be used as soon as practicable.

5. The rubric of using wax candles applies more strictly to the celebration of Mass, to the paschal candle, and to the Blessing on Candlemas day—in the last two cases, because the words of the blessing refer distinctly to wax as the material to be blessed.

6. Outside of the strictly liturgical functions other suitable lights may be used to enhance the solemnity of the service.

Remarks upon the above Points.

1. The obligation of using pure wax candles at the celebration of Mass binds *sub gravi*, excepto casu absolutæ necessitatis. Such a case of absolute necessity is, according to De Herdt (Prax. i., 183) that of giving the Viaticum to the dying, or of celebrating Mass for the people on Sundays or holydays of obligation. The S. Congr. explains that under this precept are included generally all the lights upon the altar proper or directly above it (*eidem quomodocumque imminentes*) De Herdt, *ibid.*

Is Mass, therefore, to be said without any lights, rather than use such as are not of pure wax, if these cannot be obtained? We should answer: certainly not. To say Mass without any lights is, according to the common opinion of theologians, a "peccatum mortale," and cannot be done, even for the grave reasons specified above, viz., to give the Viaticum or to say a Mass "de præcepto." Only if, the lights having gone out *after the consecration*, it would be impossible to replace them, may the Mass be continued. Since, then, the obligation to use wax candles in the service of the Mass is evidently less stringent than that of using some light, it would follow that sperm, or even tallow candles, are to be preferred to having no light at all. It is true that the S. C. de Propag. Fide wrote to the missionaries in Oceania that they might celebrate Mass without any lights, if they could not obtain either wax or olive oil, but it does not follow thence that "the Church has preferred to have even her most sacred rites performed without lights, rather than have those used that are not made of this material." The words bear a wider sense than that given them by the late Bishop of Alton, from whose pastoral letters, (*Vid. Past. Instruct. 1880, Pars ii., Cap. vii.*), the above passage, as well as the whole argument referred to by our inquirer, is evidently taken. The subsequent action of the S. Congr. in permitting the said missionaries to use sperm, when they had objected that they did not like to say Mass without lights, and

a later granting of the same privilege to the polar regions (Decr. 16, Feb. 1858), point to the conclusion that the Propaganda intended rather to facilitate the saying of Mass in those regions, than prohibit the substitution of other suitable material in place of wax, when the latter could not be obtained.

2. Cannot candles of other materials than wax be blessed on Candlemas-day? We find no decision of the S. C. answering the question directly. It would seem, however, that, as in special cases the use of sperm, etc., has been permitted for the service of the sacred functions, such lights might, by the same privilege, be considered as the proper material for the blessing on Candlemas-day. The only objection to this would arise from the form which the Church employs in the rite of blessing, and which supposes pure wax to be the material to be blest, "*Qui hunc liquorem ad perfectionem cerei venire fecisti,*" and which seems to require the presence of, at least, some wax candles.

3. The prevalent custom or the general poverty of churches and the high price of wax are not considered as sufficient reasons for dispensing with the liturgical law. The answer given by the S. C. to these reasons was invariably: "*Consulantur Rubricæ,*" or "*inductus abusus eliminetur.*"

A priest who complained to the S. R. C. that the candles ordinarily used in his diocese were only one fifth or sixth part of wax, and asked what was to be done about it, received the answer:

Orator acquiescat sententia sui episcopi. S. R. C., die 8 Mart. 1879.

[*The necessity of publishing in full the text of the Letter of Leo XIII to the American Bishops obliges us to transfer our Book-Reviews to the next issue.—ED.*]

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ST. THOMAS AQUINAS AND "THE VULGAR."

"And by the word 'Vulgar' I understand all such as have not enrolled themselves as students under the supreme natural science, whether they be simple folk, or physicists, or politicians, or otherwise men of culture." (Metaphysics of the Schools. Thomas Harper, S. J., Vol. I., Introd. xxii.)

SINCE during the last decade the general attention of the thinking world has been directed to the study of Thomistic philosophy, not a few persons of intelligence have confessed themselves puzzled how to decide upon the real merits of the scholastic system, when regarded in the light of advanced and practical science. They hear it, on the one hand, extolled with unqualified praise by thinkers who, though Catholics, are admitted to be familiar with the broad field of general philosophical speculation. On the other hand there are metaphysicians, scientists, and historians of high rank who are equally outspoken in condemnation of a system which they stigmatize as trammeling free investigation and true development of thought. If amid these conflicting opinions the inquisitive mind turns to the volumes of St. Thomas,

in order to decide for himself a question on which authorities so radically differ, he will in many cases incline towards the opinion of those who pronounce the whole Thomistic method "an amalgam of obsolete theology and dialectic hairsplitting." Under such circumstances the educated Catholic naturally addresses himself for an explanation to the priest, who, it is understood, has received his mental training in philosophy and theology after the model of the scholastics, and who may be supposed to know the merits of the system. Why, then, we hear it asked, is there this difference of judgment about St. Thomas? Why should men, even though they may have no sympathy with the creed of the author of the philosophic "Summa," neglect or belittle a method for which it is claimed that it has no equal in training the mind to the accurate perception of truth, and the discovery of error? Why is it, too, that even Catholics, if we except the more or less professional students, should at all fail to appreciate this same system, which must doubly recommend itself to them, because it comes from a source which they reverence, and is employed in the demonstration of truths with which they agree both on intellectual and on moral grounds? Surely, these are not idle questions, for, though they have, perchance, been answered many times, they come to us again and again. And those who ask them are for the most part men sincere as well as educated, and often influential in society for promoting truth and weakening prejudice, and hence qualified to aid in the better understanding of the Thomistic discipline, which the Sovereign Pontiff has recommended to the schools, high and low, as a leaven, which would raise and give a healthy taste to the mental food with which the ailing body of modern society may be hopefully nourished. To effect this cure of the social body by means of Thomistic science, the latter must be popularized. It must not, as hitherto, remain the exclusive property of the hard student, the learned and speculative. That it is possible to make the teaching of the Angelic Doctor accessible to the unprofessional student is being proved where the

ground has been sufficiently prepared for such work. Père Lavy, a French Dominican, has made the attempt, and we may say successfully, of treating in the form of conferences some of the difficult questions from the "Summa," for the benefit of an intelligent laity. A like work is being done, in various ways, in Germany. In England, Father Clarke, with the aid of a number of professors of philosophy at Stonyhurst, has undertaken the publication of a course of manuals of Catholic philosophy which have a similar aim, that is, to make the English reader familiar with the teaching of the Angelic Doctor, divested of those technicalities of language and that strangeness of form which present the main difficulty in its being rightly appreciated.* Thus, whilst at present there are real obstacles to the general understanding of the merits of St. Thomas, ere long all this may be changed. For just as the physical sciences, formerly sacred domain to the lay reader, are to-day wonderfully facilitated, even to the intellect of a child, by easy lessons clothed in pleasant form of story and illustration, accurate enough to develop a taste for their pursuit later on, so the strange life and growth of the faculties of the soul may be studied by less arduous steps than heretofore, and a system of psychology offered, not, it is true, to children, but to the intelligent lover of truth, in digestible form, of easy lessons in philosophy, and further illustrated through the varying attractions of general literature. But let us point out in detail the difficulties that make, at present, against the fair and full appreciation, without and within, of the Thomistic system; for, if the latter is to be made popular, it will be of no little importance, as a first step to such work, to examine the ground upon which the seed is to be sown; to find out, not only the nourishing power, but the barren spots as well, the depth of

* These volumes, of which the first is already in the hands of the public, are published simultaneously in this country. (Benziger Bros.) We are informed by the Publishers that the second volume of the series, entitled "First Principles of Knowledge," by Rev. J. Rickaby, S. J., will be out in a few days. The plates for the third volume, on Logic, are on their way here.

loam and gravel, and the side whence sweeps the frosty wind.

Among those who misunderstand the scholastic method, there are, in the first place, the men whose prejudice lies in their will. Such are the enemies of the Church. They hate the method because of the truth to which it is inseparably linked. To this class belongs not only the aggressive atheism of modern schools, but religious heresy as well, which seeks to justify the errors of its heart by the manner of its reasoning. Next comes the weaker clan of superficial minds, whose vanity prompts them to give themselves importance by condemning what they do not understand. It often happens that these have followers superior to their leaders in intellect, for we all know that intellectual ability is no safeguard against pride or vanity; that the best minds are sometimes prostituted to the service of error, from human considerations. These, therefore, cannot be deemed fair judges of the theology or the system of St. Thomas. They are of the world which hates truth, or of the world which, loving its own, loves darkness. What wonder that the Spouse of the Rejected, the keeper of the true light, should be in bad repute with them? If they have social virtue, as is often the case, their interests are, nevertheless, somewhere between Cæsar and the rabble; and though, like the Roman Procurator, they may stand in the very presence of truth, and even ask, "what is truth," they will not wait to hear it. How much more pleasant to the human sense is it to fondle the offspring of its own fancy, to build upon hypothesis and the airy deceptions of the senses, rather than, following the inexorable logic of facts, to dig laboriously down to the sources of things, until you reach the first cause, the ultimate end, which to secure demands many a sacrifice from among the fairy phantoms of this life.

But if the unreasoning prejudice of hatred, error, or vanity has done much to obscure the merits and prevent the fair appreciation of St. Thomas, there are other real difficulties in it which repel at first sight the ordinary mind. These arise partly from the nature of the subject matter, and partly

from the form in which it is presented to such as are unschooled in the ways of hard and exact reasoning. As the system stands it is meant for students alone, and I do not know whether, even if the Thomistic mode of reasoning be made popular by a circuitous route, much change could be made in it for those who pursue it in the higher schools of philosophy. At any rate, the student who courageously enters upon it, overcoming the hard beginnings, experiences by degrees a fascination which is like to no other fascination upon earth. The taste of wisdom is sweet indeed, and the mind that once apprehends truth never wearies of its pursuit, because that truth is at the same time the eternal beauty of things divine. But even to the lover of truth there is some technical difficulty, if I may so call it, at starting. Begin where he may, he has for the time to assume some as yet undemonstrated factor. Whether we start with God as the first principle of all things, or the phenomenon as the last result of a first principle, it is always like a problem in algebra with two unknown factors. You must assume, ere you can yet have proved it, one or the other as of definite value, in order to reach with certainty the real value of both terms.

Again, there is the language. It is a new and unfamiliar terminology to most men who have not been trained up in it. Yet it can hardly be otherwise. Every science has its peculiar terms and forms of expression. The more remote it is from the daily uses of life, the less familiar to the ordinary ear will be the words employed to denote the things it treats of. It is true that the coined words of the modern sciences give us some warning that they mean strange things, whereas the scholastics use well-known and accepted terms in a sense often entirely different from their vulgar acceptation. But the question would in most cases be whether the scholastics have changed the real meaning of such words, or whether usage has done it in later times. It can hardly be expected that a science so old and so fundamental in its character as metaphysics should alter its terminology, once that had been fixed.

It was not a matter of accident with St. Thomas to adopt the language of the schools in his own day for the new system which he evolved. If there is a lack of elegance, it arose partly from respect for antiquity, partly from necessary conditions of the time. The fostering of classical forms, which the humanists made later on their principal aim, had not entered into the minds of men who simply meant to vindicate truth for all time by putting it upon a safe basis, by means of a rigorous process of reasoning. Aristotle had, as it were, laid the foundation of exact thinking more than three centuries before the Christian era. The Greek version of his works, first turned into Arabic, and thence into Latin, had been for ages the text of the lectures delivered in the philosophic schools. When, therefore, the teachers of the newly founded Universities began to give definite scientific form to the theological branches of study, they naturally adhered to the exact and close reasoning of the philosophers, both because it was best adapted to the mental training of their hearers, and because it was the safest path by which to avoid or limit the wild vagaries of free speculation. Whilst the language of Aristotle gave, as it were, the framework of scientific construction, the writings of the Fathers, who recorded the traditions of the Church, together with the Sacred Scriptures, furnished the material from which the edifice of Catholic theology was built up. Who would dare change the words of the old masters of Christian doctrine cited in illustration of its principles by the schoolmen, even though the expression had in them something of the Cordovan poets, "*pingue quiddam sonantia*." It would have been as irreverent as it was dangerous.

But, as we have already intimated, there is another view of this question of the language of St. Thomas. Even if in some respects it might be purified, we cannot meddle much with its terms without destroying the utility of the system as a mental discipline to the schools. To the regular student there is great help to reasoning in that directness of argument,

which goes with brevity and with the use of terms and formulæ when they are known to him as having a definite value, so that the severer forms of the system as it stands are in his case more valuable than any other. However, for the world of intelligent readers, with whom the study of philosophy is more or less an elegant and useful recreation, the "Summa" must, indeed, be offered in somewhat changed form, in dainty morsels, which are at the same time easily digestible. And this the special characteristics of our race and age make even more necessary than would be the case were we more intellectually robust and less afraid of thorough mental labor than on the whole we are. No one will reproach us with being an idle people. In mercantile enterprise there are few like us. We pitch our tent anywhere, north or south, afraid of nothing, and, by all odds, out-do the Romans, whom even the good-natured Horace chides because

—neque fervidus

Pars inclusa caloribus

Mundi, nec Boreæ finitimum latus,

Duratæque solo nives

Mercatorem abigunt.

If we give anything to science, it is to such as has its worth rather in the concrete, the physical and experimental, which administers to our gain or comfort. Even the study of metaphysics is with us largely reduced to the science of mere psychology, whose value lies more in its application to sociology or medicine than to simple truth. Of the study of ontology hardly any notice is taken by the later philosophers perhaps because it leads to truth in the purely supernatural order, without apparent relation to the negotiable commodities of this world, and without facilitating the art of agreeable living or stimulating our sense of curiosity, by which we love to follow the physical phenomena to a degree which the progress of mechanical science has made possible in these days. Yet, whatever is added to our knowledge of the relations of things, must it not all rest on an unsafe foundation until we have ascertained the nature of these things themselves?

Every one who attempts to teach philosophy to beginners in that science will bear me out in saying that it is extremely difficult for the latter to realize the existence of anything in the world of matter or spirit beyond the mere external phenomena, of which their senses make them conscious. Most of our modern philosophers, if we except those who actually adhere to the scholastic system, fairly ignore this fundamental question of "Being," and hence it is doubly difficult to make the tyro recognize its importance.

Besides this prevailing tendency of modern progress, which only recognizes the material, the physical, even in metaphysics, there is an additional obstacle to the right appreciation of the scholastic philosophy arising out of our prevailing system of education. We confound, as Father Harper very pertinently puts it, "the education of the intellectual faculties with the acquisition of knowledge." Some of the best and most representative educators in our American public schools have called attention to this fact of cramming the mind with knowledge, no matter how accurate and valuable in itself, before the faculties have been trained to the proper use of such knowledge. Mental suppleness, health, and strength, is attained, not by carrying heavy loads, which rather stunts the faculties, but by frequent exercise in certain movements, which, though by themselves perfectly useless, are by no means so in their results. One good principle in the intellectual as well as the moral sphere will serve a man in a thousand cases of fact and under varying circumstances. But the principle does not come out of books or a prodigious memory. Our school system is most successful in the development of memory, which, however, far from making patient and laborious students, skims with flash and sound over wide ranges of subjects, never going down to the more solid depth, on which all else must rest. The newspaper is, therefore, our most satisfactory mental food. Wisdom is bought, at a penny the double sheet, and, like canned fruit, is accounted always fresh because always ready for practical use. Such modes were not con-

templated when St. Thomas proposed the problems of life and eternity, fit subjects for the study of every age, to the practical solution of men who felt that the wisdom they sought was worth living and dying for.

There is another cause which prevents the easy introduction of the Thomistic system unto our present generation, and which is particularly applicable to us. It is a certain erroneous but widely prevalent notion about independence of thought. The girl graduates of our high schools assert their "right" to be agnostics. The "right" undoubtedly they have, but reason they have not, unless it be the lack of reason to be anything better. Books of the learned, arguments of the grave and experienced, are nothing to them. They follow their "convictions," the product of too limited knowledge. Any plausibly written novel, such as Mrs. Humphrey Ward's, determines their philosophical and religious creed. It matters nothing to them, for it happily or unhappily escapes their critical faculty, that the two leading arguments of the story are contradictory, that the "divine right of passion" contradicts the assumption that religion itself is merely a sort of passion, which must be subject to reason's right divine. Alas for the scenic trickery which beguiles of all people those who most loudly claim the free exercise of reason.

Kindred with this exaggerated assertion of independence of thought is a certain contempt for past things and usages. With us, where everything great is at the same time new, and where "the average man" of to-day is, as Matthew Arnold has put it, "too much a religion," the old historic figures and ideas do not inspire the same reverence as formerly. Above all, we cannot convince ourselves, at least without some serious effort, that the men of the "dark ages" could possibly have known anything which we do not know in this bright, new, nineteenth century world of ours. It may, indeed, be urged that, since St. Thomas wrote so long ago, when the physical sciences were, to say the least, in their swaddling clothes, his doctrine must needs miss a good many of the sober

facts upon which new conclusions have been based, and which can by no means be ignored even in the treatment of metaphysics. This is true, but whilst the doctrine and method of the Angelic Doctor suffer no more from new discoveries in physics and kindred sciences than do the conclusions of Euclid in mathematics from these same facts, we shall find in the principles of the "Summa" a most excellent touch-stone whereby to test the rightful value of the new discoveries in their application to metaphysics. For although St. Thomas, in that vast text-book, takes note of pretty much every phenomenon known to empiric science of his day, it is only by way of illustration. Should they prove false, he can easily dispense with them without injury to his principles, which are not based upon this or that phenomenon, but upon an unalterable chain of absolute evidence. If new illustrations are brought forth by the aid of applied science, as is abundantly done in our day, they need only grooping under some of his fundamental categories. Indeed, this is evidently the very meaning of the Sovereign Pontiff when he explains that the "Summa" of St. Thomas should be read without the notes of the commentators, whilst at the same time he urges the thorough study of the modern sciences, to be interpreted "*ad mentem Sancti Thomæ*," for only thus can the threatening movement towards practical pantheism be prevented.

It is sometimes objected that, truth being simple, why should there be need of such elaborate machinery for its exposition as the "Summa" presents, which must necessarily confuse the ordinary mind? Besides, the history of opposing schools, which arose from the various interpretations of St. Thomas, shows that it is, after all, not so clear a matter of following him directly towards undeniable truth. To this we answer, that the "Summa" is, indeed, a gigantic system of many parts, one dependent on the other, and the relation of which appears only to the careful student.

But this is natural enough when we remember that it deals with universal truth and universal error; that it is a labor-

atory wherein every species of being is to be analyzed and tested; a machine constructed of a thousand wheels and more, which are necessary, owing to the multiplicity of the demands made upon it for exact indexing of every item in nature. There are strange forms, but they serve each a purpose, and to understand their use one has but to start at the beginning and patiently take piece by piece. He will find nothing obscure, nothing useless. Principle and proof are before us. We have but to understand the terms. These, as far as need be, are defined with absolute care. True, there are in metaphysics things which defy definition. It is the case in every science which deals partly with abstract, partly with concrete subjects. The analytical chemist has a principle that "the want in some instances of a theoretical explanation does not render a generalization valueless, and we obtain what is called "graphic formulæ," which consistently represent all the reactions by which certain substances are formed or transformed." And so the mental science has its graphic formulæ, perfectly legitimate and proved correct in their application to definite facts. If, in spite of this, men cavil about the meaning of the Angelic Doctor—it is not so much that they have derived their difference of views from him as that they had their views before they went to St. Thomas to seek in his words a justification of their various opinions. That will, of course, be possible, so long as language is not a perfect equivalent for thought and feeling. The Holy Scriptures are a standing proof that even truth unerring cannot make herself understood by all alike. Again, the patent fact is urged that precisely since the scholastic method went into disuse, the mind of man, left free and by a process, as it were, of spontaneous evolution, has discovered many truths hitherto unknown.

No doubt, many truths have been discovered since the days when the scholastic method was exclusively in vogue in Christian schools. But the discovery of truths does not necessarily mean a furtherance of truth. If men have during the last two centuries made progress in developing truths,

they have also made progress in developing errors. And if we examine their relative weight against the weal of humanity we shall find an abnormal loss. Whatever of truth we have discovered amounts on the whole to facts, whether intellectual or material; for to the knowledge of principles, received from reason and revelation, but little can be added. But whilst the main gain of progress by investigation is the accumulation of facts, the increase of error is altogether in principle. A false theory does immeasurably more harm than simple ignorance of facts could do under the worst circumstances. And what is more, the facts so discovered may, and most frequently are, made to serve the propagation of error. Facts are not always truth, as errors are not necessarily falsehood. Yet our progress means simply discovery of facts, whilst our errors mean mostly development of false and baneful principles.

Thus freedom of speculation, like genius, by a certain power of intuition may produce admirable results, but you cannot rely upon it. It rears at times, like nature, unaided by reason, magnificently ornamented crystal avenues of stone or ice; but then, who would contract for such grand works with nature, benevolent and artistic though she be? Certainly we would not deny that there are aids to reason which lie outside of it, which sharpen and quicken it in some indefinable way. Indeed, taking the writings of St. Thomas as they are, there is necessary, in order to follow him throughout, something of that light and insight which he himself possessed and derived from a higher source than intellect. "Great men," Mr. Lilly makes Luxmore say, "interpret the law of the universe, which is the law of God and therefore the perfection of ethics, more clearly than others, because they discern it, in one province or another, by the intuition of genius." We would say, by the light of faith. In forming our judgment of things we may be guided by reason alone, or by faith alone, or by both combined. In the last case we distinguish not only what is the supernatural and real good at which we must aim, but also how to determine best the means among

the things of earth by which to reach that end. Though this supernatural prudence is not always incompatible with acts or even habits of sin, yet the latter more or less blind the reason and dull faith. But in souls wholly free from wilful sin, in which grace finds that perfect peace and calm favorable to its operations, there are wrought out the gifts of the Holy Ghost. Of these some affect the intellect. They are knowledge, understanding, wisdom. The first imparts that faculty by which the mind judges correctly of human things. The second penetrates and closely enters into the truths of faith; whilst wisdom, encompassing, as it were, both nature and faith, discerns their mutual relations and traces them back to their ultimate causes. In proportion as we lack this gift, shall we find it difficult to comprehend its use in others and how it bears consistently towards definite truth.

We have not attempted to give any sketch of the system of St. Thomas, such as it is, nor suggested how in detail it may be popularized, because it would take us beyond the limits allowed in the present article. But it will be clear that, if there is reason for the "vulgar" prejudice against St. Thomas, the reason is not the weakness or faults of that system, but, on the one hand, the bigotry and vanity of those who wantonly assail it, and on the other the obstacles, natural or accidental, of a deficient training, of a tendency manifold towards materialism, and social bias, which goes with this age and country.

Two things must strike any fair mind in connection with this inquiry. First, that the Church, so cautious, throughout her whole history, in espousing the teaching of any man, whether sage or saint, has for centuries stood sponsor both for the doctrine and the system of the humble disciple of Albertus Magnus. America herself bears witness to the fact. Two hundred years ago, when the city of Quito applied to the Holy See for the theological faculty of its new university, Innocent XI., in a Bull dated July 23, 1681, granted four chairs, on this condition, that the "Summa" of St. Thomas

should be taught and explained in the university.* To day a Pontiff whom even the liberal world considers more progressive than conservative, a man of science and of wisdom, too, bids his sons take up these same tomes and find in them anew the love that will confound the worldly wise, that will serve as an invincible rampart to faith, that will provide rich and healthful food of the mind, so that, *viribus validi et copioso armorum apparatu instructi assuescant causam religionis fortiter et sapienter agere.* †

* Vid. Op. S. Thomæ Aq., Parmæ, vol. I. p. XXXIV.

† Encycl. Æterni Patris.

EFFECTIVE PREACHING.

IT has been said that men are like rabbits. To get right hold of them one must catch them "by the ears." No doubt of it. If Protestantism has still any organized representation of its principles, it is owing to the preachers who, though their melody is pure negation, manage nevertheless, Arion-like, to draw souls against the prevailing current and save them from infidelity. The Catholic Church does not rest her main strength upon the preaching of the word of God. She has the power of the apostles, to cast out demons, to cure the diseases of mankind, to raise the dead, in short, to work the manifold miracles of grace through the sacraments, in virtue of her mission. A secret power goes out from her, responding to the silent touch of the humblest soul in the crowd. Yet, as in the case of her divine founder it was "the multitude who came to hear Him," which "sought to touch Him,"* because from His word they knew that healing strength issued from Him, so it is the multitude of the faithful, to whom the divine words are repeated and explained, who profit by the vivifying virtue of the sacraments. Thus preaching becomes an essential preparation and accompaniment to the proper and useful bestowal of those celestial gifts of which the Church is keeper and her minister the dispenser. The Council of Trent enjoins it especially "during the season of the fasts, of Lent, and of Advent of the Lord, daily or at least on three days of the week, if the bishop shall deem it needful."† How needful the bishops with us regard this duty is evident from the words of the last Council, ‡ which,

* Luke vi. 18, 19.

† Conc. Trid., Sess. XXIV., c. 4.

‡ Conc. Plen. Balt. III., pag. 117.

repeating the injunction of Trent, adds the obligation (*omni consuetudine aut prætextu in contrarium non obstante*) of preaching at all the Masses on Sundays and festivals, even during the summer season, (*etiam æstivo tempore—omnium omnino missarum quibus adstant fideles, sive illæ missæ sint cantatæ sive privatæ*). These sermons must, of course, be short. They are to follow the reading intelligibly of the gospel, which is never to be omitted,* and which will generally suggest the subject matter of these discourses. One cannot speak with effect in the pulpit unless prepared, and even when the sermon is very short it needs some definite outlining of thought before-hand. The so-called "five minute sermons" are an excellent aid to the priest for this purpose. A pastor in Belgium, on whose table we found some years ago a Flemish translation of such short sermons issued by the Paulist Fathers in New York, assured us that this simple combination of catechism and gospel did great good in keeping the people loyal to their faith under the then existing opposition of a semi-infidel government. According to such models similar compositions may easily be adapted by every one for his own use. The principal point is to be convinced that there is something to be brought home to the people. Some evil to be avoided; some abuse, of which observation and the experience of the confessional have taught him the existence, to be eradicated; some virtue, which the gospel of the day suggests, to be inculcated; some doctrine or practice of the Church to be explained. In nearly every case the catechism supplies definite points. The habit of noting down one's experience in particular cases, or some sort of observant attention in reading, will furnish the memory with apt illustration. The proper use of the Concordance and Holy Scripture will give authority, unction, and that appeal to the heart which is resistless with those who have the grace of faith, because it is God's own convincing word. That is all. It needs some writing, but in most cases not much. Only an

* Ibid.

accurate definition of the main proposition which is the subject. A simple syllogism, with proof in brief of each part to be found in the Roman catechism, clad in pleasing and intelligible language, and the concluding exhortation, couched in some words of Our Lord or the Apostle, is such preaching as will delight and be useful to every Catholic worthy of the name. This sort of sketch, made and born for some days in the mind, fixes itself like a conviction upon it. Meanwhile observation furnishes examples, which are most effective because real, and being real, are apt to stimulate our own interest in the truth we wish to bring home. And a man knowing what he wants to say and wishing very much to say it will never lack the proper words. If the sermon of another is committed to memory there is always the danger that it will sound hollow. Even if we ourselves are not conscious of a certain stage-effect, it rarely escapes the observation of others, and if it be without the rhetorician's appliances there will be a lack of vitality. The kind-hearted will fear a sudden stop and compassionate the preacher, and those who have a keen sense of the ridiculous will have all sorts of distracting thoughts, so that the sermon is likely to profit only the blind, if there be any, and the deaf, who wait patiently for the end. The best way to get command of an audience, to forget oneself, and to have the words ready without a prompter, is to think seriously for some time: what do I want them to do? There is one danger to guard against in exhortations thus prepared. It may happen that, when we wish to chastise a fault, for example to brand the want of faith or reverence, or the neglect or obstinacy of our people, our own natural sensibility may happen to feel wounded, and the slight of God's command may be at the same time a violation of our personal rights and privileges. Under such circumstances it is easy to find words, and the sarcasm or anger of a human spirit takes the place of that dignified remonstrance and paternal solicitude which alone befits the sacred chair. The less we are prepared on these occasions, the greater the danger of hurtful excursions. Bishop

Ullathorne has some admirable words on the subject. "I have been young, and I have grown old, and I understand this style," he says. "Instead of falling back on his final resource, on those elementary doctrines with which he is always at home, the preacher yields himself up to his inward provocation, nurses the sore of his wounded fancy, gives the old Adam his way, lets his warmed imagination follow her unpleasant fancies, and breaks over his congregation in a distempered fit of scolding that damages himself and damages them. If he be vain as well as weak in spirit, he will imagine he has given a powerful discourse, and that the relief he feels after firing off his temper is a sign of the good he has accomplished. If he have spiritual sense, that is lost but for the moment, he will feel shame and regret. If you consult the faces of the people as they leave the church, they seem to say: We looked for the spirit of God, and have found the weakness of man." * There are some themes, also, which, if given too prominent a place in these exhortations, weaken the reverence and authority of the holy place: "*De stipendiorum aut reddituum tenuitate sæpe sæpius verba facere,*" says the Balt. Council, "*præsertim asperiori modo, summopere dedecet ministrum Christi et locum sacrum.*" †

The sermons at the late Mass on Sundays and festivals and at the special devotions during the year in the evenings are expected to be more elaborate. They are prepared after the examples given in the classes of sacred rhetoric, and differ in their disposition according to subject and character. But even these sermons will generally effect good in proportion as they possess the qualities of brevity and simplicity. St. Francis de Sales, whom we may suppose to have been a pleasing speaker, tells us that for a time he used to commit the fault of long sermons, but that afterwards he corrected himself. Fénelon, in his *Dialogues on Eloquence*, warns the preacher against fatiguing himself and conceiving a distaste for preaching by the labor of memorizing long sermons,

* Eccl. Disc. XI., 278.

† Tit. VII., 215.

which, moreover, weary the hearer. As to simplicity, he quotes St. Augustine, of whom he believes that he never wrote his sermons, saying: "Preachers should be more clear in their language than others, because custom and deference prevents their being interrogated, as to their meaning." * For the rest, this great preacher was opposed to the writing of sermons unless in exceptional circumstances. His own discourses, as written by himself, consist mainly of notes, and he evidently practised all the excellent rules he has laid down of how to attain the art of effective preaching. Yet, whilst we do not believe it advisable to deliver the regular sermons preached to our congregations at the late Mass and similar occasions without having written them at least in the main, it is to be remembered that "preaching is neither a display of rhetoric nor an exhibition of literature, nor a glibness of tongue. It is not an exhibition of the man, interposing his borrowed finery between Christ and his people." Originality is not always the best thing, and the good thoughts and sayings of others may be judiciously used to advantage in a sermon. But, aside of such casual use, it is a much better method to form a personal habit of expressing oneself with elegance and correctness by constant intercourse with the best models of sacred eloquence, which include the S. Scriptures and the Fathers of the Church. If the love of Cicero is a sign of progress in the art of oratory, as Quintilian argues, it is similar with the masters in pulpit oratory. Their mode of analyzing the subjects they treat, and which are the same with which we have constantly to deal, their way of viewing the same topics, their pervading spirit, gradually gain upon the frequent reader. Few men fail to improve their style from habitual converse with the cultivated speakers of the past and present. Once that acquired, almost any material will become flexible in their hands, assimilate itself to their method of thinking, and render composition not only easy but a pleasure. If to this is added—as indeed we must suppose—that remote and permanent

* *Histoire de Fénelon*, lib. iv., 261.

preparation for the pulpit, which consists in earnestness of purpose, deep conviction regarding the apostolic office of the priesthood, and love for souls, then the speaker, whatever other gifts he may lack, will be sure to exercise that fascination which bends the will of his hearers and is more powerful, more lasting, than are the charms of skilful oratory. If a good memory be the only faculty employed in the preparation of sermons, they will, as we said of the short discourses, often miss their mark, besides being apt to instil a dislike for the work of preparation. There is something mechanical even in the best committed discourse, unless it be also the brain and heart-work of the speaker. Something does not fit the place, or the person, or the time. In these days of prying intelligence, cheap literature, and scant sermons, the preacher who "borrows" the words of his discourse from a book may hear himself complimented on his faithful memory by some clever member of his congregation. There are cases recorded—if not true certainly not unlikely—where an invited friend preached in the evening the sermon which his audience had listened to in the morning from their own studious pastor. The abbé Dieulin tells how the sexton of a church, endeavoring to chase a dog who was disturbing the preacher by his barking, received a rebuke from M. de la Motte, who was listening, saying: "Let the poor creature alone—he is barking at a thief."

THE PRIVILEGED ALTAR AND OUR MONDAY PRIVILEGE. *

A PRIVILEGED altar, in the common acceptation of the word, is an altar to which the special favor of a plenary Indulgence, applicable to the poor souls in purgatory, is attached whenever Mass is said thereat, according to the prescribed rubrics. The effect of the Indulgence is restricted to one soul, † except for "All Souls Day," when every altar is privileged for the benefit of all or any number of the souls in purgatory. Whilst it is plenary in itself, according to the intention and the dispensing power of the Church, it is applied to the poor souls "per modum suffragii," and the measure of its application rests with the wisdom and mercy of God. It is, nevertheless, the most certain and effective means to aid the poor souls, because the Indulgence is directly attached to the sacrifice of propitiation, which does not depend upon the merits or personal dispositions of the minister of the altar, but on the oblation of the divine victim. The Sacred Congregation of Indulgences has never answered the question of whether the state of grace in the celebrant is an essential condition to the obtaining of this Indulgence. ‡ But to gain it the Mass must be celebrated "de Requie," whenever the Rubrics or special faculties permit it. (1) On other days the Indulgence goes with the "missa de die." The privilege of the altar was originally local or *reale*, that is, attached to a certain place, so that any one celebrating Mass at such an altar and observing the Rubrics as to color and rite would

* The numbers throughout the article refer to the decrees of the S. Congregation, which are given in full at the end.

† S. C. L., 20 Aug., 1864.

‡ Decret. Auth., n. 253 ad 3; 341.

obtain the Indulgence. With us the Bishops have under ordinary circumstances the power of granting the local privileged altar: "Declarandi privilegiatum in qualibet Ecclesia suæ diœcesis *unum* altare, dummodo aliud privilegiatum non adsit, pro cunctis missæ sacrificiis, quæ in eodem altari celebrantur a quocumque presbytero sæculari vel cujusvis ordinis regulari." * The words "in qualibet ecclesia" apply to all churches and chapels wherein parochial functions, such as Baptism, Funerals, etc., are ordinarily performed. † The altar to which such a privilege is attached must, unless a particular indult dispense with this requisite, be an "*altare fixum*." There has been some misunderstanding on this point. In liturgical language an altare fixum is one which has its "mensa" or table inseparably joined to the base, all of stone. Such altars only can be consecrated. But the Congregation of Indulgences uses the term in a less strict sense, and means *any altar which is permanent*, without requiring that its mensa be one piece of stone or inseparably joined to the base. ‡ An "altar stone," inserted in an altar which is not removable in the ordinary sense of the word, is enough to constitute the "altare fixum" for this purpose. "Sufficere ad constituendam qualitatem altaris fixi, ut in medio altaris stabilis et inamovibilis, licet non consecrati, lapis consecratus etiam amovibilis ponatur. § The indulgence is, then, attached to the altar, *not to the altar stone*, as is, moreover, expressly declared in a letter of Card. Franson, Prefect of the Propaganda: "Privilegium altari conceditur, non lapidi, qui unus alteri pro necessitate vel opportunitate suffici poterit." * It would, therefore, not destroy the privilege, even were one to remove the altar stone and insert another, or to use the same altar stone in different places. If the altar which is privileged be destroyed, the new

* Acta S. Sed., I., 42.

† Decr. Authent., n. 219 ad 3 et 4.

‡ Resp. 20 Mart. 1846. Decret. n. 334, 1; vid. Beringer, S. J., Die Ablässe, II., 3, pag. 449 (ed. 1887).

§ Rescripta Authent., n. 405, pag. 319. 26 Mart., 1867 (ibid.)

* Decr. Authent., n. 334, (20 Mart., 1846).

altar built in its place, (2) or even in some other part of the same church, provided in each case it retain the same title or patron, retains the privilege of the Indulgence intact. (3) But if the altar be removed to another church, or if the church be rebuilt in a different place, the altar, even though the title remain the same, loses the privilege. (4)

We said that the *privilegium reale altaris* requires a fixed altar in the sense explained. But it can also be obtained by special Indult for the portable altar, in such a way that it could be *attached to the altar stone*. This would have to be expressly mentioned in the petition, though not necessarily in the answer. If the writer were to seek an Indulgence for such an altar, *portable* as it is called, without saying so in his request, the grant of the privilege, even if obtained, would be null and void. *

Besides the privilege of a Plenary Indulgence applicable to the poor souls, which is attached to the celebration of Mass at a certain altar, and which is called *privilegium reale*, there exists the *privilegium personale*, by which a priest celebrating at any altar, under certain rubrical conditions, gains the same Indulgence. The conditions are that a *Missa de Requie* be said whenever possible. Hence a priest enjoying the faculty must make use of such days as allow the Requiem Mass, and cannot transfer his intention to any other day he may choose. (5) As to the intention, it must be directed to one person; but if a priest say Mass according to his privilege for a number of persons, without forming any particular intention, the indulgence is thereby not lost, since the gaining of the same does not depend on the celebrant, but on the authority who grants it and God who accepts it. † Hence, also, the celebrant may gain a Plenary Indulgence for himself, by reason of the holy Communion he receives, at the same time that he offers the Mass at the privileged altar for the poor souls. (6) A priest who enjoys the personal privilege of the altar for a certain number of days in each week, if he join a

* Ibid., n. 295 et 315.

† Acta S. Sedis, XIII., pag. 142.

confraternity (congregation) which has the same privilege, does not lose his own by reason of the aggregation, unless the Indult expressly states the contrary. (7) Many priests obtain this favor of the privileged altar directly from Rome. Those who make what is called the "heroic act of charity for the souls in purgatory," have the same privilege *ipso facto* for every day of the year. In general, special faculties are granted to missionary countries, by which it is allowed on certain days. With us, in the United States, there is a faculty ordinarily communicated to priests through the Bishops, which reads: "Singulis *feriis secundis* non impeditis officio novem lectionum, vel eis impeditis, die immediate sequenti, *celebrandi Missam de Requie* in quocumque altari, etiam portatili, et liberandi animas secundum eorum intentionem a purgatorii pœnis per modum suffragii." * Let us explain this faculty right here. †

As the clause stood, without interpretation, it gave rise to the question of whether the expression *officium novem lectionum* referred to ordinary semi-double feasts as well as to doubles. If so, we could not enjoy the privileged altar on semi-doubles, though we might certainly say a Requiem Mass, as this is permitted by the general Rubrics. The late Father Konings left an interpretation which was published after his death (Comment. in Facultat. Apost. n. 77, edit. 1884). He says: "'Officio IX lectionum,' adde: nec festo duplici aut die infra octavam aut feria quæ non permittunt missam de Requie." Whether Father Konings could have known of the existence of any other interpretation at the time when he wrote the above, we cannot surmise, but there existed at the time of its publication an answer given to the Vicar-Apostolic

* Facultates Ordinariæ, Form I., 20.

† Although this matter has been repeatedly and ably discussed heretofore, (Vide "The Pastor," Vol. IV., 1; V., 12; VI., 12), and is also mentioned in the Compend. S. Liturgiæ, Wapfelhorst, n. 33; Quæstiones, Gabriels, qu. 184, we accede to the request made by a worthy correspondent of explaining it in detail the more readily, as we are informed that there are a great number of the clergy who do not avail themselves of the privilege, because it is not known or sufficiently understood.

of Schleswig Holstein (missionary territory), in which the Propaganda explains in a different way, and without any ambiguity, what is evidently the same faculty as the one granted to the missionaries of this country. The faculty of the Vicar Apostolic reads: *Singulis secundis feriis non impeditis officio IX lectionum, vel eis impeditis die immediate sequenti, celebrando Missam de Requie in quocumque altari portatili privilegium conceditur liberandi animas secundum ejus intentionem a Purgatorii pœnis per modum suffragii.* Interpreting this faculty as it stood, the Vicar found the same difficulty to which we referred above as occurring in our own case. He put it in form of the following doubt (the meaning of which is clear enough) and transmitted it to the Propaganda: "An tale officium IX lectionum dictum privilegium prohibens etiam illud censendum sit quod ritu semiduplici celebretur?" The Propaganda put the doubt before the Congregation of Rites. The latter, instead of answering the query in the customary way, undertakes to define the meaning of said faculty in plain terms: "In casu de quo agitur celebrationem missarum lectarum de Requie—præter Vigili-as, Ferias et octavas privilegiatas ac Festa de præcepto servanda—*impediri tantummodo ob occurrentiam officiorum IX lectionum quæ gaudeant ritu duplicis majoris, aut duplicis primæ vel secundæ classis.* (8) Now, although this interpretation of a common faculty * is not addressed to us in particular, we may, nevertheless, legitimately avail ourselves of it. First, because it is evidently the same privilege granted to two countries under similar circumstances, by the same authority. Secondly, because the authority granting the privilege is the same which interprets its meaning. Thirdly, because there is no reason whatever to show that the authority granting the faculty meant to discriminate in the two cases; on the contrary, the faculty of saying private Requiem Masses on days

* The words are not entirely alike, which is not necessary, for even the faculty as it comes to us is not invariably couched in the same words, though there can be no question as to the identity of their sense.

of minor or double rite had already been granted in several instances to Bishops in this country at their request.* Others, it is true, obtained similar privileges after the above explanation had been given,† which might imply that, if these faculties meant really what we contend for, the S. Congregation would not have again granted the same under a new title. But even if these newly granted faculties were entirely the same, it is well known that the S. Congregation does not generally enter into the history of what privileges any one who asks a new one already possesses. She grants or refuses ordinarily on the sole merits of the case presented. We may simply argue that the petitioners had not interpreted the faculty they possessed in the sense in which it could be legitimately understood, in the light of an authoritative explanation which had not been generally promulgated. For the rest, as soon as the sense of the privilege, as given to the Vicar-Apostolic of Holstein, became sufficiently known, it was accepted by those who professedly dealt with the matter of liturgy in its connection with our faculties. ‡

There seems, then, no reason to doubt that those priests in the United States who enjoy the faculty cited, have the privilege of saying a Requiem Mass on all Mondays during the year, excepting the privileged vigils (Christm., Epiph., Pentec.), the priv. Ferials (Ashwedn., Holy Week), priv. Octaves (Christm., Epiph., Easter, Pentec., Corp. Christi), the holy days of obligation, (Christm., New Year, Assumpt., All Saints, Imm. Concept.), Feasts double major of the first or second class, as given in the Ordo. To these must be added, as doubles of the first class, the Titular Feast of the church, whether consecrated or only blessed, to which a regular

* The Second Prov. Synod of St. Louis requested and obtained an Indult "jam aliis regionibus concessum Missam privatam de Requite celebrandi die obitus, etc., in festis duplicibus; et etiam Missam de Requite bis in mense festis duplicibus celebrandi extra diem obitus, etc. (S. C. Prop. 19 Jan. 1859.)

† Cincinnati, 18 July, 1880.—Milwaukee, 18 June, 1882 (three times a week).

‡ Vide Compend. S. Liturgiæ. P. In. Wapelhorst, n. 33, p. 54.—Quæstiones in Rubr. Gabriels, who cites "The Pastor."

clergy (stricte adscripti) is attached. Also the Forty Hours' devotion, or any exposition of the Blessed Sacrament *ob publicam causam*; for a Requiem Mass cannot be said in the church under these circumstances, (9) unless on All Souls' Day (10). Even then it may not be said at the altar where the Blessed Sacrament is exposed, but at another, and in violet vestments. If the Blessed Sacrament is exposed simply for the devotion of the faithful, Mass may be said de Requie, but not at the altar of exposition, and in violet color (11). If a Mass is to be said at the altar of exposition, and that altar be privileged, the indulgence is gained by the Mass of the day, or by a votive Mass (12). If, however, the statutes ordain that on a certain day the missa de die is to be said, when otherwise a Requiem were allowed by the rubrics or by special faculty, the Indulgence is lost for the time (13).

If the enumerated cases hinder the Requiem Mass for Monday, the privilege of *saying the Mass in black* is transferred to Tuesday under the same conditions, but it lapses after that. As for the *Indulgence*, it is always attached to the Requiem Mass if that can be said according to the Rubrics, or by reason of a special faculty. Otherwise it is gained on Monday by the Mass of the day.

DECREES REFERRED TO IN THE ABOVE:

(1). Enunciata Decreta (S. C. R. de alt. privileg.) intelligenda esse de missa defunctorum seu de Requie, quæ omnino in casu dicenda est quando a Rubrica permittitur.—(Decr. Auth. n. 5123, 22 Jul., 1848.)

(2). Dub.: Utrum diruto altari privileg. privilegium non pereat, sed reædificato altari sub eodem titulo reviviscat?—*Affirmative*. (S. C. I. in die 24 Apr., 1842.)

(3). Quid si præfatum altare non eodem sed in diverso ecclesiæ loco denuo erigatur licet sub eodem titulo?—*Affirmative*. (S. C. I., 30 Aug., 1847.)

(4). Quid tandem si ecclesia non in eodem loco sed alibi reædificatur?—*Negative*. (S. C. I., 30 Aug., 1847.)

(5). Utrum sacerdos gaudens privilegio personali altaris possit in hebdomada cum recurrit festum duplex, celebrare et lucrari indulgentias, an debeat expectare festa semiduplicia ad easdem lucrandas?—*Affirmative*, quatenus non occurrant festa semiduplicia in hebdomada. (S. C. I., 20 Aug., 1864.)

(6). An sacerdos qui missam celebrat pro defuncto eidemque applicat indulgentiam plenariam altaris privilegiati, possit eodem die vi sacræ communionis in missæ sacri-

ficio peractæ, lucrari aliam indulg. plenar. vel sibi vel defunctis applicabilem, si ad hanc lucrandam præscribitur S. Communio.—*Affirmative.* (S. C. I., 10 Maj., 1844.)

(7). Sacerdos qui gaudet privilegio alt. personalis, si sit aggregatus alicui congregationi quæ etiam dicto privilegio gaudet, potest adhuc frui alio privilegio, licet aliunde jam habeat per tres aut quatuor vices in hebdomada tale privilegium, dummodo in Indultis aliter expresse non disponatur.—(S. C. I., 27 Maj., 1839.)

(8). Rmo. D. hodierno Vicario Apostolico Holstein Slewigis a S. C. de Propag. Fide circa celebrationem Missarum de Requite concessum fuit privilegium quod sic se habet: Singulis secundis Feriis non impeditis officio novem lectionum vel eis impeditis die immediate sequenti celebrando Missam de Requite in quocumque altari portatili privilegium conceditur liberandi animas secundum ejus intentionem a Purgatorii pœnis per modum suffragii. Quum circa hoc privilegium nonnullæ exortæ fuerint difficultates, præfatus Rmus Orator ab eadem S. Congregatione insequentium dubiorum solutionem expetit, nimirum:

Dub. I.—An tale officium ix lectionum dictum privilegium prohibens etiam illud censendum sit quod ritu semiduplici celebretur?

Dub. II.—An in casu quo impedita feria ii etiam dies immediate sequens seu feria iii similiter impedita sit officio ix lectionum (id quod sæpe evenit secundum Kalendarii nostri dispositionem) privilegium supradictum pro tali hebdomada omnino cesset?

Quum autem memorata Congregatio eadem dubia pro opportuna solutione ad S. R. Congregationem transmiserit, hæc audita relatione ab infrascripto Secret. facta nec non voto Rmi. D. S. R. Congr. Assessoris, declaravit: In casu de quo agitur celebrationem Missarum lectarum de Requite præter Vigilias, Ferias et Octavas privilegiatas ac Festa de præcepto servanda impediri tantummodo ob occurrentiam officiorum ix lectionum quæ gaudent ritu duplicis majoris, aut duplicis primæ vel secundæ classis.—Atque ita declaravit die 4 Sept. 1875. (Decr. Auth. 5629).

(9). Durante expositione SSi occasione 40 hh. in tali ecclesia celebrari non potest Missa privata de Requite quando alias dies ipsa eam admittit. Idem de Missa cantata de Requite, etc.—(S. R. C., 27 Apr., 1697).

(10). In expositione SSi occasione 40 hh. in die commemorationis omnium fidelium defunct. licet celebrare missam solemnem et etiam privatam itidem defunctorum. n. 4477. (S. R. C., 16 Sept., 1801).

(11). Missæ de Requite extra altare ubi est expositum SS., etiam in pyxide, poterunt celebrari, dummodo oratio coram SSo. non sit ex publica causa.—(S. R. C. 7 Maji, 1746).

Ut fruatur altari privilegiato sacerdos diebus non impeditis celebrare debet missam defunct. et uti parentis nigris *vel ex rationabili causa violaceis*.—(S. C. I., 16 Feb., 1852).

(12). Missa de semidupl. vel voto vel de feria celebrata in altari privilegiato in quo est expositum SS. Sacramentum sive in Ostensorio sive in Ciborio suffragatur defunctis ac si de Requite diceretur.—(S. C. I., 20 Jul., 1751).

(13). Dub: Utrum Indulg. pro defunct. iis applicari possit in Missis in altari privilegiato celebratis quando ex statuto de die aut festo celebratur iis diebus in quibus habetur Missa de festo etiam simplici aut propria de feria et in feriis adventus?—S. C. I. juxta votum magistri cæremoniarum: *Negative.* (27 Aug., 1836).

CONFERENCE.

NOTES ON THE LENTEN INDULT.

A PIECE of bread with the morning potion (two ounces of nutritious matter in all, says Lehm. I. 1211).

Coffee, tea, etc. are permitted during the day, even with a slight admixture of sugar and milk.

The evening refection—eight ounces. This is understood of solid food of a light kind. Breadpudding, mush, pulse, and the like, by fermenting, when taken with a certain quantity of liquid, increase in substance. Hence four or five ounces of such food, when taken with the ordinary amount of drink, equal the quantity generally allowed. St. Alphonsus observes that to dip one's bread in liquid is not the same as drinking. Lard is licitly used for the preparation of the principal meal and the refection. The Sacred Penitentiary says *liquid lard*, which may be interpreted, so that it melt in the cooking of the food. By lard is understood only "the fat of the hog," not of any animal. (Sab. 334, qu. 2.)

When by dispensation meat is allowed on certain days, fish and meat are not permitted at the same meal. Fish here includes sea turtle, oysters, crabs, clams, lobsters. This law "de non permiscendis epulis" applies also to Sundays in Lent and all *fast days* * during the year.

Resp. S. Pœnit. 8 Jan. 1834. (Sab. 334, qu. 5)

The law of not eating meat and fish at the same meal binds also those who are *dispensed from the fast by reason of the Indult*. It does not bind those who are otherwise dispensed,

* It does not apply to abstinence days, so that a person dispensed from the Friday abstinence is free to take fish and meat at the same meal.

such as the sick, etc., for whom the Lenten regulations do not exist. (*Ibid.*, qu. 7).

Those who are dispensed from the fast can eat meat, eggs, etc., several times on those days on which the Lenten Indult permits the eating of meat at one meal.

An interruption of a quarter or even half hour at the principal meal does not prevent a person from returning to it, even if he had considered it finished. (*Lehmk. I.*, xii., 12).

Excused from fasting are, in general, men after their sixtieth year, (women even earlier) persons performing hard labor, even if they could fast presumably without injury to their health. (*Sab. 337*, qu. 3).

Soldiers and sailors in active service, and their families if they live with them, are exempt from fast by a special Indult, except for the following days: Ashwednesday, the three last days of Holy Week, (on Holy Thursday meat is permitted to all), the Vigils of the Assumption B. V. M., and of Christmas. This indult does not include soldiers and sailors on leave of absence. As to the officers, individual circumstances must be regarded.

COLLECTION ON THE FIRST SUNDAY IN LENT.

1. The first Sunday of Lent calls, according to Decree 243 of the Third Plenary Council, for a collection in behalf of the Indians and negroes.*

2. All the Faithful who on this day, after a good confession and holy Communion, pray for the spread of holy Faith, and according to the intention of the Sovereign Pontiff, gain a Plenary Indulgence.†

* In universis harum regionum diocesisibus quotannis, prima Quadragesimæ Dominica, collecta fiat, et summa inde proveniens mittatur ad commissionem pro missionibus domesticis instituendam. *Decr. Conc. Pl. B. III.*, Tit. viii., 243.

† "Indulgentiam plenariam benigne concessit ab omnibus et singulis utriusque sexus fidelibus lucrandam, qui eo die quo fit collectio pro erectione et sustentatione sacellorum et scholarum catholicorum pro Indis et Nigritis, vere pœnitentes, sacramentaliter confessi ac S. communione refecti, ecclesiam, in qua pecunia colligitur, devote visitaverint, ibique S. concionibus aliisque ritibus ea occasione celebrandis

3. The sermons of the day, as is implied in the words granting the indulgence, are to be directed towards this object of charity.

The condition of both races is pitiable in the extreme. "We have more than a million colored children in the Southern States who never darken the door of any schoolroom, for the simple reason that there are no schools within their reach." * The Indians are similarly situated. They cannot help themselves, which only education would fit them to do. Though there is no limit to the need of laborers in this field, there are, beside a number of the secular clergy, the Josephite Fathers, the Benedictines, and Jesuits, together with a devoted flock of religious women, whose aid is essential for the schools, ready to work wherever they can get a roof to cover them. But they need means. "Fine talk will not help the cause. Money and hard work are needed," writes one zealous missionary. We priests can easily further this great charity, and thereby benefit none more than ourselves. If, perchance, a soul in our care has been lost, or neglected, for whom we are to answer, here reparation can be made by aiding some of those millions, who lie in darkness in the midst of a Christian and civilized people, to obtain the light of salvation. It is a patriotic work, more lasting and beneficial than "abolition." It opens the hearts of our people to greater generosity, and, far from weakening their interests in the home needs of the parish, they will only be disposed to greater generosity, for such is the law of human nature.

ORATIO SUPER POPULUM.

The *oratio super populum*, which occurs in *ferial Masses* from Ashwednesday to Wednesday in Holy Week, is said *under a* *adstiterint, et aliquas pias preces pro S. Fidei propagatione et juxta S. Pontificis intentionem effuderint.*" In Audientia vero habita die 3 Dec. 1882 Sanctitas sua rogata fuit,—ut in rescripto auferatur conditio qua fideles tenentur assistere functionibus, concioni, etc. Porro SS. Pater "annuit juxta petita." (Ibid.)

* For a full account of these misssions, see two excellent articles in the current February and March numbers of "The Catholic World."

separate conclusion. In saying *Oremus*, the celebrant extends and joins his hands in the usual manner, bowing to the cross. Then, without further inclination, and with hands joined, he adds: *Humiliate capita vestra Deo*; then separates his hands and continues the oration in the usual manner. The celebrant never turns to the people. (De Herdt, I. n. 290).

In *solemn ferial Mass* the celebrant sings *oremus*, the *deacon*, turning by his left *towards the people* sings: *Humiliate capita vestra Deo.* (Wapelh. Comp. S. Liturg., n. 96, 6).

THE "STATIONS" NOT COVERED IN PASSION WEEK.

Must the Stations of the Cross in our Churches be covered during Passion week, according to the Rubric: *In ecclesia ante Vesperas velantur Cruces et Imagines quæ non deteguntur usque ad Sabb. Sanctum?*

By a decree of the S. Cong. of Rites the Stations of the Cross need not be covered.

Dub. *Utrum imagines, quæ quatuordecim Viæ Crucis stationibus affigi solent ad instruendos fideles eorumque pietatem fovendam, relinqui possint non velatæ tempore Passionis?*

Resp: *Affirmative.* S. R. C. d. 18 Julii 1885.

THE ALTAR OF THE BLESSED SACRAMENT ON HOLY THURSDAY.

Can the altar on which the Blessed Sacrament is placed for the adoration of the faithful on Holy Thursday be decorated by figures and ornaments which represent the Holy Sepulchre, as is done in some places, or is the Institution of the Most Blessed Sacrament to be kept before the faithful as the principal object of the adoration?

The Congr. of Rites, to whom the question was referred, answered, May 14, 1887, in conformity with several other decrees, that the altar on Holy Thursday is to represent the Institution of the Blessed Sacrament, and not the Tomb of Our Lord. The decree may be found in the *Acta S. Sedis*, vol. xix. 602.

ANALECTA.

CAN NON-CATHOLICS BE BURIED IN CONSECRATED GROUND?

A QUESTION has been raised from time to time, as to the meaning of a clause in the Decrees of the Second Plenary Council of Baltimore, regarding the burial of non-Catholics in the family-vaults of Catholics. The sentence referred to reads: "*Ex mente Sedis Apostolicæ toleratur, ut in sepulchris gentilitiis, quæ videlicet privata et peculiaria pro Catholicis laicorum familiis ædificantur, cognatorum et affinium etiam acatholicorum corpora tumulentur.*"* Some of our prelates believed that the passage had reference only to family-vaults on the private estates of Catholics, and that it did not imply the right to have non-Catholic members of a family, possessing a private vault in a consecrated cemetery, buried in the latter. Others took the sentence in its literal meaning, and argued the reverse. The question was finally referred to the Holy See in the year 1887, but thus far apparently no answer has been received. As the clause in question is taken from the Provincial Council of Prague, held in the year 1860, an eminent and well-informed ecclesiastic of that arch-diocese was written to with a view of ascertaining the practice actually prevailing in his diocese, inasmuch as custom is the best interpreter of laws. The subjoined answer was received by one of our Prelates, through whose courtesy we are permitted to publish it:

"*Sepulchra gentilitia ante omnia spectant ad familias nobilium, quæ peculiares capellas vel cryptas habere solent, ubi cuncta stirpis ejusdem membra inveniunt sepulturam. Quam-*

* Conc. Plen. Balt. II., Decr. Tit. VII., 389 ad fin.

vis vero familia talis a longævo tempore S. Ecclesiæ Catholicæ sit adscripta, nihilominus nonnunquam evenit ut e matrimonio mixto uxor moriatur acatholica, quam e communi totius gentis sepulchro excludere durum videtur, unde, Sancta Sede permittente, personæ tales in crypta seu capella solent sepeliri.

“ Praxis hæc dein et ad alias familias honestas extendebatur, sed solummodo in eo casu, si crypta jam longiori tempore ante mortem cujusdam acatholici cognati vel affinis in possessione erat ejusdem familiæ catholicæ. Non vero permittitur ut demum occasione mortis alicujus personæ acatholicæ sepulchrum gentilitium in cœmeterio acquiratur catholico, cum hoc in fraudem legis eveniret.

“ Ex dictis jam satis elucet, hujusmodi acatholicos revera sepeliri in cœmeteriis rite benedictis, quum cryptæ gentilitiæ sive sint in quadam capella constitutæ, sive in cœmeterio communi, semper solemner benedicantur, et etiam cœmeteria fere omnia in hac provincia non (sic dicta) communalia sint sed catholica quæ in toto solent benedici, exclusa solum parte illa, quæ, legibus civilibus sic jubentibus, pro acatholicorum sepultura destinatur, quæ pars per murum vel per aliquam saltem sepe a cœmeterio catholico separatur.”

GENUFLECTION BEFORE THE BLESSED SACRAMENT.

The question of what kind of genuflections are, under various circumstances, prescribed by the Rubrics, has been recently discussed by the *Academia Liturgica Romana*, and the answers given seem to settle some hitherto disputed points.

We select those phases which bear more directly upon our praxis.

The Rubrics distinguish two kinds of genuflections, the *simplex genuflexio*, i.e., bending the right knee down to the ground, and the *duplex genuflexio*, i.e., bending both knees and bowing the body. The former genuflection is used before the Blessed Sacrament when reserved in the Tabernacle, before the relic of the Cross, on specified occasions before the

Crucifix, in receiving the blessing of the Sovereign Pontiff, as also that of the diocesan bishop. The double genuflection is only used before the Blessed Sacrament publicly exposed.

As regards the bowing of the head and body in conjunction with the latter genuflection, the Rubrics say nothing. If we consult the best commentators there remains no doubt, "*eam comitari debere profundam corporis inclinationem.*" So Martinnucci, (*Manuale Sacr. cærem. Lib. i., cap. i., n. 5 and 6*), Merati, (*pars. iv., tit. 12*), A. Carpo, (*Cærem. I., cap. iii., n. 12*), and others.

Not so in the simple genuflection on one knee, which is made without any additional inclination of the head.

But is the celebrant or deacon, who exposes the Blessed Sacrament, always to genuflect on both knees in solemn presence of the latter?

The Clementine Instruction for the "Forty Hours' Adoration" prescribes: Every one (*omnis cujuscumque conditionis et ordinis*) *approaching to or receding from* the Blessed Sacrament, when publicly exposed, must genuflect on both knees, (*accedens aut recedens ab ipso, ambobus provolutis genibus reverentiam agere debet*). The S. Congregation of Rites, when asked (12 Nov. 1881, n. 4069) the question, "*Genuflexio, quæ fit coram SSo. exposito quando fieri debet unico, et quando utroque genu, tum a celebrante tum a ministris, vel ab alio qui exponit et reponit?*" answered: "*In accessu et recessu utroque genu, intra Missam unico genu, pro reliquis functionibus consulantur rubricistæ.*" The Rubricists stand for the simple genuflection.

Hence the celebrant, as well as the deacon, when they expose and repose the Blessed Sacrament, genuflect on only one knee. In the same manner the celebrant, before and after he gives the blessing with the pyxis or remonstrance, genuflects only on one knee. The same appears to hold good for the other ministers, unless they approach from outside of the sanctuary or leave it.

The objection was urged that it is the practice in some

churches, among them the Vaticana in Rome, for the acolytes to genuflect *utroque genu* on leaving the choir after the elevation in solemn Mass. Some good authorities are also mentioned among Rubricists endorsing the practice. The answer of the Academia implies that, although such practice may be respected where an ancient custom has sanctioned it, it has no foundation in the Rubrics, since the Blessed Sacrament, although upon the altar, may be considered as not exposed to the sight of the acolytes. De Herdt makes the distinction "*illud esse in altari quasi esset in tabernaculo*," not "*ac si esset in tabernaculo*."

The custom, therefore, of genuflecting on both knees in exposing, etc., the Blessed Sacrament, endorsed by some of the Diocesan Statutes, (vide "*Ritus servandus in expos.*" ex Append, Conc. Prov. Cinc. III.—Collect. Lac., tom. iii.) is contrary to the decision of the Academia, which body enjoys quasi-official authority of interpreting ritual difficulties.

BOOK REVIEW.

**PONTIFICALE ROMANUM SUMMORUM PONTIFICUM JUSSU EDITUM A BENEDICTO
XIV. ET LEONE XIII. PONT. MAX. RECOGNITUM ET CASTIGATUM. CUM CANTU
S. RIT. CONGREG.** Editio typica. Tres Partes. Fridericus Pustet. mdccclxxxviii.

This splendid volume terminates the series of liturgical works which the S. Congregation of Rites has declared models, after which henceforth all the editions of such work must conform, "nothing added, omitted, or changed," as the Decree of the Prefect of the Congreg., Card. Bianchi, states. In this new edition of the Pontifical all the discrepancies which it formerly contained have been harmonized with the other liturgical books, and the latest decrees of the Cong. of Rites and the Council have been applied. This is true not only of the text but of the chant, which has been declared as definite norm for all future editions of the Pontifical. The Appendix, containing the principal pontifical functions taken from the *Rituale Episcoporum* made originally for the edition of 1848, has been added to this edition. It also contains the long desired form of the Dedication of a church, when several altars are consecrated at once, and likewise that of the consecration for several altars (*tam fixorum quam portatilium*) with reference to the latest decrees. It is a pleasure to open this volume, gotten up in the beautiful style which becomes its purpose and bound in dark purple morocco, so that one naturally falls in with the elegant invitation which precedes it :

"Vade, liber, nunquam simili procedere cultu

"Ante datum."

The three volumes separately bound would prove in many cases more serviceable, as there is no index to the complete work at the end of the last.

MISCELLANIES, By Henry Edward, Cardinal Archbishop of Westminster. Vol. III.
London: Burnes and Oates. New York: Cathol. Publ. Society Co. 1888.

This volume of the *Miscellanies* contains twenty-seven articles which have appeared mainly during the last eight years in the English and American Reviews. The subjects are of a living interest handling in the well known clear and pithy style of Cardinal Manning

various educational, social, political, and religious questions, which have agitated and are still occupying the modern mind. "The Catholic Church and Modern Society" and "The Church its own Witness," both addressed to the American public at the instance of Thorndike Rice, must have done immense good among the ranks of unprejudiced Americans of every creed, and we cannot afford to let these papers, matchless in their argumentative power and practical grasp, pass into oblivion amongst ourselves.

MANUAL OF CONFIRMATION, CONTAINING INSTRUCTIONS AND DEVOTIONS FOR CONFIRMATION CLASSES. In two parts. By P. J. Schmitt, Rector, formerly Professor. New York: Jos. Schaefer. 1888.

The author wished to supply a want in the English Catechetical literature of our day and with admirable zeal has gathered together the chief heads of doctrine and practice on the subject of Confirmation. To the instructors of Confirmation classes this book will prove a great help, also to adults who may prepare for this most fruitful sacrament, the graces of which were never needed more than in these days of liberal Christianity. We imagine it would facilitate the use of the book if the definitions as well as the general headings were given in stronger letter type than the explanations. This would also make it more useful for children.

THE BEAUTIES OF THE CATHOLIC CHURCH; OR HER FESTIVALS AND HER RITES AND CEREMONIES POPULARLY EXPLAINED. Transl. from the German of Rev. H. Himioben, by Rev. F. J. Shadler. Eighth Edit. Pustet & Co. 1889.

The new year brings a new English edition of this work. Anything which contributes to the better understanding of the rites of our holy Church needs to be recommended. The fact that for the last eight years there has been a new issue each year tells sufficiently what a demand there has been for a book which contains much useful sermon matter to aid the missionary and is likewise a good handbook for Sunday reading among the people.

CATHOLIC WORSHIP, THE SACRAMENTS, CEREMONIES, AND FESTIVALS OF THE CHURCH EXPLAINED. By Rev. O. Gisler. Transl. by Rev. Rich. Brennan, L.L.D. New York, Cincinnati, Chicago: Benziger Brothers. 1888.

Similar to the foregoing, though much smaller, this little book contains a clear exposition, in catechetical form, of the meaning and object of the sacraments, ceremonies, and festivals of the Church. As we said, there can never be enough of such books, practical in matter and handy in get-up. A priest may save himself much labor by

distributing such works, which cost but a trifle, in church and school. **SHORT INSTRUCTIONS IN THE ART OF SINGING PLAIN CHANT, WITH APPENDIX CONTAINING VESPERS, PSALMS, HYMNS, ETC. DESIGNED FOR THE USE OF CATHOLIC CHOIRS AND SCHOOLS.** By J. Singenberger. Third Revised and Enlarged Edition. 1888. Fr. Pustet & Co.

"We deem it very desirable," says the last Baltimore Council, "that the rudiments of Gregorian Chant be explained and taught in our parochial schools, in order that there may be an increase in the number of those who are able to sing the Psalms well, and that the greater portion of our people may gradually learn to sing Vespers, etc." How edifying it would be if this were carried out. We owe a great debt to the author whose unremitting zeal in this field has made it possible to do so and to introduce eventually congregational singing, whereby the barrenness of the Vesper service as it is carried out in many places, in a mechanical way, whilst the good people say their prayers and the indifferent folk feel tired, may give place to a joyful participation in one of the most beautiful devotions of the Church.

MANUALE SACERDOTUM DIVERSIS EORUM USIBUS ACCOMODAVIT P. JOSEPHUS SCHNEIDER, S. J. Editio Undecima. Cura et studio Augustini Lehmkuhl, S. J. Coloniz, Sumpt. et Typ. Joan. P. Bachemii.

We have been very anxious to recommend Fr. Lehmkuhl's edition of this Manual. It is an open mine, whence every priest may draw without labor the knowledge, and also the strength of heart, he daily needs amid his responsible labors. A Compendium of Theology in its fundamental and most approved principles; a Dictionary of Rubrics with their last and safest interpretations. Meditation and Prayer-book adapted to the rule of the priestly life, this compact volume, no larger than a part of the small Breviary, must become a dear friend to any one who has once made an intelligent attempt to familiarize himself with the general table of its contents. The Book was popular from its very beginning. When F. Lehmkuhl, at the request of its dying author, took to revising it some years ago, there had been forty thousand copies of it sent forth to all parts of the world. Since then it has had two editions under the care of, we may say, the most eminent moral theologian of to-day. It is a library for the poor priest and to those who have to travel upon the mission; but to every one a reliable and ready informant on all subjects that concern us most intimately.

BOOKS RECEIVED.

The mention of books under this head does not preclude further notice of them in subsequent numbers.

QUÆSTIONES MECHLINIENSES IN RUBRICAS BREVIARII ET MISSALIS ROMANI
PROVINCIIIS FÆDERATIS AMERICÆ SEPTENT. ADAPTATÆ. H. Gabriels, S. T.
D., Seminarii S. Joseph, Trojæ, Rectoris. Fr. Pustet & Co.

COMPENDIUM THEOLOGIÆ MORALIS. Aloys. Sabetti, S. J. EDITIO QUARTA. 1889.
Pustet & Co.

LIFE OF MARTIN LUTHER. Rev. W. Stang. Twelfth Edition. 1889. Pustet
& Co.

EUCCHARISTIC GEMS. Rev. L. C. Coelembier. Benziger Bros.

POEMS: RELIGIOUS AND MISCELLANEOUS. Rev. W. J. McClure. J. W. Pratt
& Sons.

PRACTICAL GUIDE FOR THE RECITATION OF THE ROMAN BREVIARY. Rev. J. A.
Baur. Pustet & Co.

WAY OF INTERIOR PEACE. Rev. Von Lehen, S. J. With Preface by his Em. Car.
Gibbons. 1889. Benziger Bros.

MEDULLA PIETATIS CHRISTIANÆ. Jos. Schneider, S. J., et Aug. Lehmkuhl, S. J.
1888. Coloniae, Bachem.

CÆLESTE PALMETUM. P. Nakatemi, S. J. Fr. Pustet & Co.

EUCCHARISTIC JEWELS for persons living in the world. By Percy Fitzgerald, M. A.
F. S. A.—London: Burns and Oates. New York: Cath. Publicat. Society Co.
1889.

TWELFTH-TIDE AND ITS OCTAVE, in eight meditations on the calling of the Gentiles
and the Epiphany of Our Lord. Translated from the Italian of the V. Rev.
Father Ventura. By Alexander Wood, M. A.—London: Burns and Oates. New
York: Cath. Publicat. Society Co.

MANUALE THEOGIÆ MORALIS in usum præsertim examinandorum auctore Bene-
dicto Melata, S. T. D. Romæ: ex Typographia Tiberina, 1888.—Pustet & Co.

CHARACTERISTICS FROM THE WRITINGS OF ARCHBISHOP ULLATHORNE, with
bibliographical introduction. Arranged by the Rev. Michael F. Clancy, late of
St. Mary's College, Oscott.—London: Burns & Oates. New York: Cath. Pub-
licat. Society Co., 1889.

EDUCATE THE WHOLE CHILD. Objections to Parochial Schools Answered. By
Rev. L. P. Paquin, Pastor of St. Simon's, Ludington, Mich. Reprinted from
the Michigan Catholic, of Detroit. 1888.

THE LIFE OF BLESSED DE PORRES (A NEGRO SAINT), of the third Order of St.
Dominic, in the Province of St. John Bapt. of Peru. Translated from the Italian
by Lady Herbert. New York: the Cath. Publicat. Society Co. 1889.

LEAVES FROM ST. JOHN CHRYSOSTOM. Selected and translated by Mary H. Allies.
Edited with a preface by T. W. Allies, K. C. S. G. London: Burns & Oates.
New York: Cath. Publicat. Society Co. 1889.

AMERICAN
ECCLESIASTICAL REVIEW.

VOL. I.—APRIL, 1889.—No. 4.

DIOCESAN STATUTES AND EPISCOPAL
ORDINANCES.

I.

THE Council of Trent, reviving a Canon of the IV. Lateran (1215), prescribes the holding of diocesan synods once a year, when possible. The object of these synods is, first, solemnly to promulgate, afterwards, to renew and enforce, the decrees of the Plenary and Provincial Councils. Further, to enact disciplinary laws and local statutes for the maintenance of good order, the correction of abuses, whether in the administration of parishes or in the liturgical observances throughout the diocese. The material for this last-mentioned legislation is furnished chiefly on occasion of the Episcopal visitation which is made by the Ordinary or his vicar, accompanied by one or two priests of ripe experience, who are to make an accurate report in writing of such visitation, and this is to be kept in the diocesan archives.*

The result of all this is embodied in the Diocesan Statutes, which serve as the norm and guide to the individual priest in the ordinary cases of his parochial administration. They are

* Conc. Pl. Balt., III., n. 14. With us this episcopal visitation is obligatory only every third year.

in their nature permanent laws, that is, they do not bind, as we say, "at discretion," nor do they cease to be in force at the death of the Bishop, until they are expressly revoked or changed. How far their conscious violation is a sin must depend upon the degree of *contemptus legis*, as well as upon the importance of the particular statute which is disregarded.

Besides the Statutes enacted and sanctioned at the Synod, the Bishop has the power of making laws for his clergy and people out of Synod. In some instances, such as the appointment of certain officers, the division of parishes and alienation of Church property, he is required to seek the advice of his Consultors. The object in these cases is, manifestly, to give to the Bishop the benefit of a wider knowledge upon which to form his own judgment, since he need not act upon the voice of his council. * The ordinances promulgated out of Synod are equally binding as those of the Synod, unless they oppose a well defined general law of the Church, in which case there is the right of appeal to higher authority. They, therefore, find their legitimate place in the Diocesan Statutes.

II.

But whilst the priest is not the rightful judge of the expediency or opportuneness of the Episcopal ordinances made for the entire diocese, and cannot lawfully violate them, yet he may not always have the means of carrying them out. To do so he must know them, understand them, remember them, and be conscious that they are meant to be observed, and that, if he fail to do so, the blame cannot be shifted, but must be lodged at his own door. He will know them if a copy of them, together with all the different diocesan ordinances up to date added, are given him at least shortly before his Ordination. He will be apt to understand their meaning and application, if, before he enters the confessional or exercises important parochial functions, he is examined upon them by some

* Smith, Elements of Eccl. Law, Pars III., Cap. V., n. 568. Conc. Pl. Balt. II., n. 66.

experienced pastor. We have evidence before us, as we write, of the fact that zealous young priests assisted in the confessional at Easter-tide and Forty-Hours' Devotion, not knowing that a certain case was reserved in their own diocese. A casual inquiry has brought us letters enough to show that in some places priests habitually exceed their faculties, in others they do not appear to know and use such as they unquestionably have. Is none responsible for the errors they committed, and the graces thus forfeited? Nor is it enough to have known and understood the diocesan statutes. Some of them have reference only to certain functions of the administration, and are easily forgotten by those who are only temporarily, or after an interval of months or years, called upon to exercise such functions. It is necessary, therefore, to repeat them in detail at the Conferences; to dwell on their importance and how they act for good, by securing uniform discipline and consistent action, whereas ignorance of the law, and the difference of practice which inevitably follows it, provoke criticism and scandal or strife and contempt of authority. A pithy exposition at the regular meetings of the clergy of a paragraph or chapter of the statutes, by a pastor whose fruitful practice is daily evidence of his ability and the sincerity of his preaching, would school the younger clergy, and give them definite ideas of duty and activity in the ministry. St. Charles, though he held the Provincial and Diocesan Synods regularly at the stated times, used to have conferences of all the clergy of Milan at his palace three times a week. Here, under the presidency of the learned Jesuit Francis Adorno, cases of conscience were proposed and solved, lectures on ecclesiastical discipline were held, and all matters pertaining to the cure of souls discussed. No one was allowed to be absent without legitimate excuse, and the payment of a fine, to be devoted to some charity, was exacted from every one who neglected to attend.* These meetings

* "Inter primas Sti. Caroli curas, quas suscepit, ut disciplina ecclesiastica et sacræ Literæ in Mediol. Clero reforescerent, eam fuisse, instituendi Gymnasium quoddam

were quite apart from those famous assemblies, in which only the more learned of his clergy took part, for the promotion of the ecclesiastical sciences and arts. To those of his priests who had the faculty of hearing confessions, (which was not granted indiscriminately to every one, but to such only whose age, character, experience, and previous examination especially for that purpose proved them capable physicians of the soul), he spoke often separately. And we know from these discourses to his clergy how much he insisted upon their studying the constitutions and laws which he had drawn up with great care for their guidance in the various needs of the ministry. "We have chosen you—to bear the burden of the people together with us, but not according to your spirit, but according to ours. This you will be able to do with facility, if you read and ponder the Book of Constitutions written at our instance for you. *

III.

The statutes require from time to time amendments or changes to meet newly arising demands or difficulties. These additions or changes are announced at the conferences or at the annual retreats, where such are held, or they are published through the official organ of the diocese, or through private letters. Or else a printed form is sent, which has the character of a document, and is easily preserved for future refer-

in Archiepiscopali sua domo, ad quod universus Clerus legitime non impeditus tribus per hebdomadam diebus conflueret, audiretque explanatos conscientię casus; quotidie vero lectiones doctas admodum et salubres *de disciplina Ecclesiastica* exciperet, præside P. Francisco Adorno, S. Jesu: pecuniaria pœna, piis Locis assignanda, iis imposita qui negligentię culpa hisce conventibus non interessent." (Not. ad Orat. in Synod. Dioces., II., Ed. Hom. J. A. Saxii, tom. v.)

* "Videte, fratres: Nequimus nos soli tantum onus portare. Nos ergo vos, Domini jussu, elegimus, ac Domino obtulimus in *magistros populi*, imo pro vobis fide jussimus. Vult Dominus loqui Moysi, nobis scilicet, non vobis; vult auferre de spiritu nostro et tradere vobis. Jam ergo non vestro spiritu, sed nostro, *sustentare debetis nobiscum onus populi*. Hoc vero adimplere potestis facillime, si Constitutionum libellum ad vos spectantium, jussu nostro editum, persæpe legatis et meditemini." (Homil. Fer. II., post Dom. iv. Quadr. 1584, *ibid.*, tom. iv.)

ence. We believe that the latter form is really the only one which proves satisfactory to every conscientious priest. On the one hand, it gives importance to the enactment itself, on the other, it affords a basis for correction in case of necessity, as well as of defense against possible recrimination. If a regulation which is to be observed, that is to say, have force of law, be simply stated at a Diocesan Conference, it runs the risk of being misunderstood, or forgotten, or not heeded by those who were not present. If it goes through the newspapers, whether they are official organs or not, the priest may not see it, and if he does, others will see it as well, and be beforehand with their judgments and often with their prejudices, robbing the pastor of that discretionary power which every right-minded superior must accord him for the prudent carrying out of ecclesiastical regulations. But if the latter are communicated privately, and with a certain form, which secures them from being thrown aside; if they are marked in regular order, say folio 1, 2, 3, etc., according to date of issue, they will find their places naturally as a sort of Appendix to the Diocesan Statutes in the proper place of a priest's library, and serve his successor or "*locum tenens*," thus furthering order and discipline, peace and harmonious action, which is the marrow of the Catholic cause.

SECRET SOCIETIES.

Must a society be condemned by the Church before it be forbidden Catholics to be members? Is the society of K. P. a society forbidden to Catholics? How are we to judge and what are we to do in regard to secret societies in this country?

Before you do anything—listen.

All societies which, by reason of their principles and practice, lead men into error and sin, are forbidden *by the law of God*, and hence Catholics cannot conscientiously be members of such societies, whether they are secret or not.

Certain societies of this character the Church has *condemned by name*, because, though their object was known to be error and evil by reason of their hostility to lawful authority in Church or state, they managed in many instances to veil this object under false pretexts of social and civil good, and took great pains to allure the unwary, especially the young, to co-operate in their end. Such are the so-called "Freemasons," "Carbonari," and "Fenians." * These secured a more successful mode of action by pledging their adherents to absolute secrecy, and in many cases to blind obedience in carrying out the dictates of their leaders.

There are other societies which, pledging their members to secrecy as to their object and to their transactions, *may or may not be bad*, and hence *forbidden*. *Secrecy itself is no test* in the matter, since men have a right to protect their legitimate interests by keeping their transactions from the public scrutiny. But since, on the other hand, such societies may be hurtful to the true interests of a Catholic, the Church, whose duty it is to inform and warn her children against committing themselves to a wrong course, must have the means to satisfy herself that a society observing a secret do not shield by that secret a sinful object. Hence, in behalf of her adherents, she claims the right to enquire and examine into the end and means employed by a society which Catholics would lawfully join and co-operate with. A society whose aim is honorable cannot refuse a discreet insight into its constitutions and workings to those who require such insight, not to frustrate, but to further by sanctioning its ends. To whom such right belongs, has been defined. "Episcopis non solum jus, sed etiam officium inquirendi inhæret." † The state has and may exercise a similar right towards corporations for the protection of its citizens. If a society refuse such exposition as would allow the forming of a fair judgment concerning its

The first two are condemned in the Const. *Apostolica Sedis*; the last in a decree of the S. Office, 12 Jan., 1870. (vid. Lemk. Theol. Mor. vol. II. 950.)

† Conc. Plen. Balt. III., n. 247.

true character—the presumption is that its end and means are bad. “Si autem adscripti nil mali in eis agant, exeant e tenebris.” * If a society exacts from its members an oath of *blind obedience to whatever* command may be given them, it is *a priori* forbidden to Catholics, because such an oath is an infringement upon the right God has to man’s use of his liberty in the exercise of good. A religious vow of obedience never binds to the commission of sin, but the oath administered in the secret societies makes no discrimination between right and wrong.

In the light of these principles, how is a priest to act with persons who declare themselves members of secret societies, or propose to join them?

a. IN THE CONFESSIONAL.

In forming one’s judgment as to the disposition of a penitent who belongs to a so-called secret society it may be of use to remember that in almost every case to leave such a society means forfeiture of certain temporal benefits, such as help in sickness or death, patronage in business, social popularity, often a sure livelihood itself. To compel a person, therefore, to sustain such grave losses, *the fact of the forbidden character of a society should be certain*, and even then the measures adopted for reclaiming an errant sheep should be as moderate as the utmost limits of charity allow. How is a confessor to ascertain the fact that a secret society is forbidden to his penitent? There are three definite marks, either or all of which will determine it.

1. What is the *object* of the society? Is it plainly *bad*, that is to say, against justice or charity, such as hostility to parties or persons who have a lawful right of existence, or fraudulent “combines,” by which the community is injured in its rights and privileges? If so, a Catholic cannot belong to it, and, if he does, owes proportionate reparation of losses caused by injustice or scandal on his part.

* Ibid. 248.

2. *Is the secret* observed in the society *absolute*, so that it cannot be revealed even to the ecclesiastical authorities? If so, the society is forbidden to Catholics, *who can have no secrets* in the tribunal of conscience *where there is question of right and wrong*.

3. Do the members take an *oath of blind and unrestricted obedience* to their leaders? If so, it is evident, from what has been said above, that the society is prohibited.

In these cases a Catholic *is bound to leave it*. He is bound *to abstain from co-operating with it and from promoting its interests*. He is bound to *make known its leaders and abettors to the proper authorities*, so that these may take measures to guard their flock from the wolves hidden in sheep's clothing.*

And if a Catholic refuse to do the one or the other—with such prudence as the circumstances may demand in order to avoid greater evil †—then he not only forfeits his right to communion with the Church and of being absolved at her tribunal, but he falls under the censure of excommunication reserved to the Sovereign Pontiff. ‡

b. IN THE PULPIT.

Here let us first say what a priest is not at liberty to do upon *his own responsibility*, that is, to denounce any society in public by name. Whatever the society be or be called, its members are subject to the tribunal of the confessional and there to be judged, but as a corporation they *cannot be branded as forbidden by the Church*. To leave it to the discretion of individuals to pronounce sentence, as it were, of public excommunication upon a body of men about whose principles and actions there must always be more or less of a doubt would open the way to numberless acts of injustice and scandal.

* Conc. Plen. Balt. III., n. 261.

† Vide Lemkuhl, Theol. Mor., vol. II., 950.

‡ Among the Faculties usually granted to the Bishops of these States and communicated by them to their priests is this: *Absolvendi ab omnibus casibus Sedi Apost. reservatis, etiam in Bulla Apostolica Sedis moderationi contentis*.

Men differ in their judgment not only as to what are the specific evidences of evil principles, but also as to the principles when applied to different individuals or classes of individuals. It may be that two societies with the same name, aim, constitutions, etc., have a wholly different effect upon the class of people to whom they are respectively applied. This may arise from different national aspirations, from natural disposition, antecedents, government, etc., all of which add a certain coloring to the actions of a union, and determine its results for good or evil. Thus a society may in all reason be condemned in revolutionary France, or in Canada, which might be suffered in France at peace or in the United States. We cannot measure the danger of a force without computing the quality of material upon which it acts. Nevertheless, within the same circle, where the conditions are alike, there must be uniformity of judgment and action. With this view the late Plenary Council takes the matter in hand, appoints a special commission to pronounce upon the question, and, if the commission disagree, decision is reserved to the Holy See.* Until we, therefore, hear from the commission through the Diocesan Bishops that this or that secret society is condemned by name, we cannot so mention it in the pulpit.

Hence all questions about K. P. or any other name, excepting the three mentioned in the beginning as explicitly condemned, are out of order.

But the priest can and is obliged to warn his people against all such societies as shun the light of legitimate inquiry. "*Qui enim veritatem facit venit ad lucem. Qui vero male agit, odit lucem.*" Though a society may not be expressly condemned, it does not always follow that a Catholic may lawfully join it, for not everything is licit which is not condemned by name. This must be made well understood, above all to the young, who are not guided by reason, but often follow their desires where no positive precept prevents them. Hence, says Leo XIII. in his Encyclical Letter

* Conc. Plen. Balt. III., n. 255.

Humanum Genus : "Juvenes admonendi sunt, quod non omnia licere quæ non sunt expresse damnata." Parents and teachers of Christian doctrine are to be instructed that they instil a wholesome suspicion against those hidden agencies, which entice youth all the more easily because of their mysterious character, their loud pretensions to a universal love of mankind, and the empty sounds of humanity and liberty, to which they join all kinds of alluring methods of display to captivate the senses.

To give greater force to these warnings, the grave *censures of the Church are to be made clearly known* as falling upon all such who wantonly join these pernicious associations under whatever name or form. Thus the faithful are to be inspired with salutary fear, when prudence and childlike confidence in the maternal admonitions and the wisdom of the Church, prohibiting such unions, are without effect. "Has censuras nullo modo aut tacendas aut dissimulandas esse, sed manifeste promulgandas." * Yet, whilst the teaching and warnings of a zealous and prudent pastor will put the members of his flock upon their guard, and frustrate, in a measure, the machinations of evil secret societies, he will know that human nature needs to be helped in other ways also. The temporal advantages which association secures are, like the fleshpots of Egypt, a constant temptation to the man in politics, in trade, in daily intercourse with the non-Catholic world around him. Hence there remains a further work to be done in regard to secret societies which threaten the faith and virtue of Catholics and the public peace, and that is the work—

c. IN THE PARISH.

The most direct way to wean any person who still values his religion from the influence of dangerous societies, which offer temporal advantages, is to make a similar offer. This is done by having beneficial societies, with a Catholic tendency and practice. The simple truth on the subject of dangerous

* Conc. Pl. Balt. III., n. 252.

associations preached in the Church, refraining from all personal application, will make its way and stir remorse, without engendering that bitter feeling of resentment which comes from mere abuse. A considerate mode of reasoning with one or another of the more influential members of the secret societies may draw them over, especially if they are made to feel that confidence is reposed in them as leaders for a movement towards good. What numberless resources has not every pastor around him to facilitate such a work by arousing a proper enthusiasm in behalf of it. We can here only indicate the general drift of such efforts, which reflection and interest in the welfare of a parish will mature into success.

As regards the young, especially the young men, they should be led to forming such a society immediately on leaving school. It is the most dangerous, as also the most important age of life. It is the age when enthusiasm is highest and may be moulded into good or left to headlong advance to ruin. In many parishes, the children, when they make their first holy Communion, renew their baptismal vows and make a solemn promise never to join any forbidden society. This is a good starting point. The pastor, the teachers, have still their influence with them, which may be maintained through a well managed society for all the days of their lives. These societies should have, if possible, all the advantages which can be offered by those against whom they are designed, as a wholesome protection for the faithful; but whilst that may not always be done, it is a consoling reflection to think that the whole-souled interest of a priest supplies to the general dispositions of young people the place of every sort of material attraction.

Sometimes "a mission" is used as the means to effect a general reform in the parish, and to bring back men from some secret society, which has, perhaps, a strong hold upon them, because it is not nominally condemned. The missionary can say things in the confessional and pulpit, for or against such associations, either of which may seriously compromise the

pastor's future position in the parish. Every one knows how that may happen, and what trouble it may cause, yet there is perhaps no fault except this, that pastor and missionary had no express understanding in regard to the character of the secret societies which exist in the place. The one has his knowledge from long experience and frequent contact, with perhaps personally irritating circumstances, the other judges the merits of a case as it is presented to him, and pronounces a sentence which may reverse the judgment of the pastor, and further bind his hands among his own people. Both act in their legitimate right, and create a scandal where there was to be a reform. The means to avoid this is obvious.

THE BROWN SCAPULAR.

RECENT DECREES.

As some important changes have been made by recent decrees of the S. C. in regard to the Brown Scapular we believe it will meet the general interest if we give here an outline of the different obligations and privileges attached to said scapular.

I. MATERIAL AND FORM OF THE SCAPULAR.

The Scapular of Mount Carmel is to be made of woven wool of a dark brown color. The strings which connect the two parts of the scapular may be of any material or color. Pictures or inscriptions are not necessary. Embroidery is licit only when it is applied in such a way as to leave the brown color of the scapular prominent. In shape the scapular *must be square*. All other forms, such as oval, triangular, etc., are invalid.

II. BLESSING AND INVESTING.

1. The faculty of investing in the scapular is granted by the

Bishop *ex delegatione ad quinquennium*, and by the Superior General and Provincials of the Order *valitura usque ad revocationem*.

2. The scapular must be blessed *and placed upon* the person to be invested by the priest who has the faculty. A lay person cannot invest himself. A priest who has the faculty to invest others can invest himself. A priest who has not the faculty must be invested by another who has.

3. In blessing the scapular the prescribed form of the Ritual must be used. The sign of the cross made over it only as in other blessings is not valid for the scapular (Decr. 18 Aug. 1868.)

4. Imposing the scapular with the mere intention of investing a person, and without express words, is invalid. *Every person* must be *separately invested*, although the blessing may be made *in numero plurali*.

5. The faculty, heretofore in use, of giving the five scapulars together by one short form ceases, after April 27, 1897, for the religious orders and congregations who had obtained said faculty *in perpetuum*. Those to whom the privilege had been granted, previous to April 27, 1887, for a number of years, may use it until the concession expires, *provided that be before April 27, 1897*, after which the brown scapular is to be given separately and according to the prescribed form of the Ritual.

6. For persons properly invested it is not necessary to have the succeeding scapulars blest, since the blessing has been imparted to all in the first scapular.

7. They who have the faculty of investing in the scapular have *ipso facto* the right to give the general absolution *in articulo mortis* with plenary indulgence.

8. Wherever there is a Carmelite Convent within a circuit of five miles the faculty of investing in the scapular cannot be used by any one else. The establishment of a Carmelite Community anywhere revokes *ipso facto* all such faculties until then enjoyed by others in the same locality.

III. OBLIGATIONS.

1. The only obligation to which those who have been in-

vested in the scapular are bound, is that of wearing it in life and death. To remove the scapular for a time does not necessitate being newly invested, unless it was laid aside *ex contemptu*.

2. There is no special obligation of reciting definite prayers attached to the wearing of the scapular.

3. Those who would gain the so-called *Sabbatine Privilege* are obliged—

a. To wear the scapular constantly, and to observe the virtue of chastity according to their state of life.

b. To recite daily the Little Office of the Blessed Virgin in Latin. Those who, for good reasons, cannot recite this office, must abstain from flesh-meat on all Fridays and Saturdays of the year. If this be also impossible, some other penitential work may be substituted by dispensation from some priest who has the necessary faculties for this purpose. (The faculties communicated by the Ordinaries do not contain this dispensation, which must be obtained by faculties from the Provincial of the Carmelite Order.) A choice of these obligations by preference, as it were, is not permitted.

c. The above obligations can be commuted outside of the confessional, and by any priest having the faculty.

d. Those who are obliged to the canonical hours need not recite the Little Office of the Blessed Virgin Mary, or substitute any work of penance.

4. Since the 27th of April, 1887, it is obligatory and essential, in order to gain the spiritual advantages attached to the wearing of the scapular, that the names of those invested be entered into a register for the purpose, which is to be sent to a Community of the Carmelites. Monasteries of the Carmelites in this country are at present in Englewood, N. J.; New Baltimore and Pittsburgh, Pa.; Leavenworth and Scipio, Kansas; Falls View, Ontario, C. W.

IV. INDULGENCES.

1. Those who are properly invested and wear the scapular

in the right spirit obtain all the indulgences to which the Carmelites "calceati et etiam discalceati" are entitled, no matter from which branch of the order the faculties originated (Decr. Apr. 27, 1887).

2. In places where there is no church of the Carmelite Order or Confraternity, the faithful obtain the indulgences connected with the visits of the Carmelite churches, by visiting their own parish church. But where there is a church of the Carmelite Confraternity, the indulgences are gained only by visiting it.

3. The plenary indulgences presuppose the proper reception of the Sacraments. Those who confess weekly can gain all the indulgences occurring within the week, without going to confession again each time, if, with the permission of the confessor, they communicate on the days specified for gaining the indulgences.

4. When there are several plenary indulgences granted for the same day, they are applicable to the poor souls, according to the intention of the person who obtains them.

5. The following is a list of the Indulgences:

a. Plenary. 1. On the day of reception, 2. On the feast of the scapular, July 16, or any Sunday following within the month of July. 3. On any Sunday of the month, when one assists at the monthly devotions, (with procession), of the Confraternity. Those who cannot assist at these devotions gain the same indulgence by a visit to the church of the Confraternity. If they can not do this, the Indulgence may be gained by reciting the "Little Office of the B. V. M.," or fifty "Our Fathers" and "Hail Marys." 4. At the hour of death, by invoking the holy name of Jesus, at least in the heart. 5. By visiting the church of the order where the Confraternity exists, on the feasts of the Immaculate Conception, Christmas, the Purification, the Annunciation, the Visitation, the Nativity B. V. M., and the Assumption. 6. Also on the following days: January 1, February 4, March

19, Holy Thursday, Easter, the Ascension, the Patronage of St. Joseph, May 5, 16, and 25, June 14, July 20 and 26, August 7 and 27, Sunday within the octave of the Assumption, October 15, November 24, December 25, and at Forty Hours' Devotion.

b. Partial. Five years and five quarantines as often as one, with a light, accompanies the most Bl. Sacrament to the sick, and prays for the sick.

Three years and three quarantines as often as one, after receiving holy Communion on the feasts of the B. Virgin, visits a church of the Confraternity which does not belong to the Order.

300 days for abstaining from flesh-meat on Wednesdays and Saturdays.

100 days for accompanying the dead to the cemetery.

100 days for reciting the "Little Office of the B. V. M."

100 days for those who assist at the masses, devotions, and sermons of the Confraternity.

100 days for every corporal or spiritual work of mercy.

40 days for those who say seven "Our Fathers," and seven "Hail Marys," in honor of the seven joys of the B. Virgin Mary.

V. THE CONFRATERNITY.

To be a member of the Confraternity of the Scapular it is not enough to have been invested, nor would any number of persons so invested constitute a regular Confraternity—it must be canonically erected.

1. A Confraternity of the Scapular can be erected only by the Superior General of the Carmelites with the approbation of the Diocesan Bishop. A Diploma of Aggregation may be obtained from the Superior General in Rome through the mediation of the undersigned Commissary General, upon presenting a written permission from the Diocesan Bishop.

2. According to a Decree of the S. C. I. no bishop or priest can erect a Confraternity of the Scapular *licite* or *valide* even

though he have the faculty of investing in the latter. (Decr. Sept. 22 1887.)

3. By the same decree, however, all Confraternities heretofore formed have been declared validly erected.

4. No two Confraternities can be erected *in eodem loco*, within a circle of five miles, without dispensation from the Holy See "ex gravibus rationibus."

5. Only the regularly appointed Director of the Confraternity has the right to enroll persons in the same, although any priest having the faculty may invest in the Scapular.

6. Persons belonging to the Confraternity need not be parishioners of the Confraternity Church.

7. Where there is a Carmelite convent, the church of the same is the church of the Confraternity.

8. The erection of a Confraternity presupposes the holding of its regular devotions *coram Sanctissimo* and with procession. Members, in order to gain the indulgence, must take part in the procession—at least be present at it. The devotions may be held in the vernacular, as the undersigned has ascertained by special inquiry at Rome.

9. Those only who belong to the Confraternity proper participate in all the good works and merits of the entire order. Others who have been properly invested gain the indulgences attached to the wearing of the scapular.

Pius R. Mayer, O. C. C.,

Commissary General of Carmelites in America.

CASUS MORALIS.

Maria, optima puella catholica, cum famularetur apud infidelem quamdam familiam, zelo impulsa, secreto baptizavit infantem quem ipsius domina paucis ante diebus in lucem ediderat. Sed postea de liceitate facti cœpit dubitare, et anxietatibus permota, rem totam manifestavit suo confessario.

Hic eam severe carpit, et jubet ut nunquam audeat tantum facinus iterum aggredi: deinde ab ea postulat qua ratione infantem baptizaverit.—“Aquam in ipsius caput infudi”—respondet Maria—“et eodem tempore hæc verba protuli: *I christen thee in the name of the Father, and of the Son, and of the Holy Ghost.*”

Unde quæritur:

- I. Utrum filii infidelium, non adhuc habentes usum rationis, possint licite baptizari, parentibus invitis?
- II. Utrum valida censenda sit forma a Maria adhibita?
- III. Quid, juxta casum, practice agendum sit confessario?

I. Antequam primæ quæstioni respondeatur, notandum est in ea non agi de filiis infidelium *usum rationis jam habentibus*, nec de *validitate* baptismi, qui infantibus daretur contra parentum voluntatem. Etenim si filii infidelium jam fruuntur usu rationis, certum est eos posse per se agere in iis quæ ad salutem æternam pertinent, nec amplius eorum ultimi finis consequutionem alligatam esse parentum voluntati. Quare agitari tunc posset quæstio de prudentia, non autem de naturali justitia. De prudentia, inquam, quatenus, si filius quidem 15 vel 16 annis natus, atque in aliquo collegio degens studiorum causa, serio vellet baptizari, et de facto contra voluntatem parentum baptizaretur, prudentia forte læderetur, sed non justitia.—Alia limitatio quæstionis est, hic agi solum de liceitate hujusmodi baptismi, non autem de ejus validitate; siquidem voluntas parentum nullo modo attingit debitam rationem materiæ aut formæ, ministri aut subjecti baptismi, quæ sola sunt essentialia requisita hujus Sacramenti.

Factis igitur hisce limitationibus, respondetur propositæ quæstioni *Negative*.—Prima ratio responsionis desumitur ex periculo profanationis cui certo exponeretur Sacramentum in tali hypothese; nam quis non videt hujusmodi infantem Christi caractere signatum, non sane Christi, sed vel nullam, vel adulteratam quamdam religionem esse professurum?—Quare sicut imprudenter et illicite ageret qui adultum quemdam infidelem, non adhuc principia veræ religionis bene

edoctum, nec satis in suo proposito firmum, baptizaret, ita pariter illicite ageret qui infantem baptizaret cujus futuræ perversionis et infidelitatis certum habetur fundamentum. De vi istius argumenti unanimes est theologorum sententia; ac proinde S. Alphonsus, lib. VI. de Baptismo, n. 132, proposito dubio “an utroque parente infideli reluctantante, possint baptizari eorum filii usu rationis carentes?”—ita respondet: “Si filii sunt mansuri in potestate parentum, nullo modo licet eos baptizare, . . . quia tunc certum imminet periculum perversionis.”—Item Benedictus XIV Const. *Postremo*, n. 23, postquam affirmaverit “grave perversionis periculum in hac materia rem esse maximi momenti,” refert in Congr. S. O. habita 3 Maji 1703 fuisse responsum—“Baptismum conferre infantibus non licere, qui filii infidelium essent, atque in eorum potestate mansuri.”

Altera ratio habetur ex obligatione servandi ordinem naturalem, vi cujus filii non adhuc habentes usum rationis alligati sunt parentum voluntati, quare sicut contra naturalem justitiam ageret, qui aliquem adultum invitum baptizaret, ita illicite quoque ageret qui aliquem infantem baptizaret, ipsius parentibus invitis; siquidem hi sunt qui ipsius voluntatem naturaliter repræsentant et exprimunt quamdiu in eo obvolutus est usus rationis. Ad rem S. Thomas, 3 p. q. 68, art. 10: “Si vero (filii) nondum habent usum liberi arbitrii, secundum jus naturale sunt sub cura parentum, quamdiu ipsi sibi providere non possunt. Unde etiam de pueris antiquorum dicitur quod salvabantur in fide parentum. Et ideo contra justitiam naturalem esset, si tales pueri, invitis parentibus, baptizarentur, sicut etiam si aliquis habens usum rationis baptizaretur invitus.”—Contra hoc argumentum forte objicies, quod, sicut non peccaret, imo laudandus esset ille qui infantem de crudelium parentum manibus eriperet ad ipsum salvandum a morte temporali, ita, imo a fortiori, laudandus ille esset qui infantem baptizaret, parentibus infidelibus invitis: *a fortiori*, inquam, quia vitæ temporali præstat spiritualis.—At solvitur objectio negando illum esse laude dignum qui, nulla distinctione facta,

violenter eriperet infantem aliquem de potestate parentum, quando isti contra omne jus et ex malitia minantur filio mortem temporalem. Quamvis enim in hac hypothese parentes graviter læderent jus naturæ, graviter etiam illud is læderet qui naturali eorum potestati vim inferret. Neque considerandum solum est illud bonum quod in aliquo casu particulari forte obtineretur, sed potius quot mala produceret admissio hujus principii:—*licitum esse subtrahere infantes a potestate parentum.*—Et hæc est vera et certa doctrina S. Thomæ, qui loc. cit. hæc habet: “Dicendum quod a morte corporali non est aliquis eripiendus contra ordinem juris civilis: puta si aliquis a suo iudice condemnaretur ad mortem, nullus debet eum violenter a morte eripere. Unde nec aliquis debet irrumpere ordinem juris naturæ, quo filius est sub cura patris, ut eum liberet a periculo mortis æternæ.”

Tertia ratio colligitur ex praxi ecclesiæ quæ nunquam permisit ut filii infidelium non adhuc habentes usum rationis baptizarentur contra parentum voluntatem. Imo, si sermo restringatur ad Hebræos, Julius III., prout loc. cit. refertur a S. Alphonso, “imposuit suspensionem et pœnam mille ducatorum baptizantibus filios Hebræorum, reluctantibus parentibus.” Porro hæc ecclesiæ praxis tantam hac in re habet vim ut per se sola sufficeret ad controversiam finiendam, prouti revera Benedictus XIV, in cit. Const. *Postremo*, eam finitam esse statuit innixus aureo illo Angelici Doctoris dicto: “*maximam habet auctoritatem ecclesiæ consuetudo, quæ semper est in omnibus æmulanda.*”—Et re quidem vera si attendamus inesse ecclesiæ maximum, illudque divinum, desiderium novos semper atque novos filios sibi procreandi, dicendum omnino est talem rationem acquirendi novos filios esse illicitam, si pia et sapiens hæc mater ea non utatur.

Attamen contra datam solutionem adduci potest auctoritas S. Alphonsi, qui, *de Bapt.*, n. 132, Dub. 1., citata sententia Scotistarum et aliorum theologorum asserentium “licitum esse hujusmodi filios baptizare saltem auctoritate publica et ex consensu principis,” ita iudicium suum profert: “Hæc

sententia, per se loquendo, non videtur sua probabilitate carere; interveniente enim periculo salutis æternæ filiorum, parentes non habent jus in eos; et sicut potest eripi filius a parentibus ne ipsi inferant ei mortem corporis, tanto magis eripi valet, ut a morte animæ liberetur." At responderi potest rationem intrinsecam hic datam non esse efficacem, prouti superius adnotatum est ex doctrina S. Thomæ, juxta quem sicut est contra ordinem juris civilis aliquem damnatum a judice violenter eripere, ita est contra ordinem juris naturalis infantem aliquem subtrahere a potestate parentum, vel aliquid de eo ordinare, parentibus invitis. Ad auctoritatem autem S. Alphonsi quod attinet juvat hic afferre responsionem S. C. de Prop. Fide in Instr. data 17 Apr. 1777; nam cum eadem difficultas ex auctoritate Honorati Tournely proposita fuisset, S. C. ait: " Doctorum opiniones ad ecclesiæ decreta sunt exigendæ, non ipsa decreta ad opinantium libitum inflectenda. Proinde, quidquid Turnelius aut privati alij senserint, firmior hic adest auctoritas posita in summorum Pontificum constitutionibus et Sacrarum Congregationum decretis, quæ omnem nunc fidem penitus abrogant ei opinioni, quæ isto quæsito suscitari quodammodo videtur, quæ generatim statuit, licere infantes filios infidelium, invitis aut insciis parentibus, baptizare."—

II. Quoniam essentialis forma baptismi hæc est:—"Te baptizo in nomine Patris, et Filii, et Spiritus Sancti," juxta verba Jesu Domini apud Matth. xxviii. 19, "Euntes in mundum universum, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti," jam prima fronte valida absque ullo dubio videtur esse forma a Maria adhibita. Attamen dubium non spernendum oriri potest et debet ex eo quod usa fuerit voce "*I christen*" loco "*I baptize*." Quamvis enim juxta communem doctrinam theologorum, prouti S. Alphonsus, de Baptismo, n. 109, adnotat, accidentaliter tantum mutatio haberetur si, pro *baptizo*, substituerentur verba synonyma, v. gr., *abluo*, *lavo*, *intingo*, non idem dicendum est de voce *I christen*. Ratio est quia in baptismo conferendo non

effectus debet proprie necessario exprimi, sed *modus*, aut potius, ut ait P. Lehmkuhl, *actio* spiritualis regenerationis. Hoc deducitur tum ex usu Ecclesiæ, tum ex ipsa natura rei; nam si non exprimeretur actio sacramentalis quæ peragitur, jam tunc ritus ipse non esset significationis. At forte dices: hanc significationem bene obtineri si adhibeatur vox "I christen;" si quidem omnes qui lingua anglica utuntur statim ac audiunt illam prolatam esse a ministro, intelligunt conferri sacramentum baptismi. Sed respondetur ritum oportere esse significativum non ex audientium intelligentia, sed ex ipsa vi verborum.—S. Alphonsus, post Card. de Lugo, facile permetteret ut plura idiomata in eandem formam conflarentur "quia," ait, "licet tunc propositio non videatur moraliter significativa apud homines, in sacramentis tamen non requiritur ut audiens vel ut proferens verba intelligat, modo voces per se sint significativæ." Porro si audientium intelligentia non requiritur, eadem ratione dici potest ipsam non sufficere. His accedit auctoritas Card. de Lugo et P. Lehmkuhl; nam primus invalidam omnino reputaret formam baptismi si aliquis diceret—"ego te Christizo,"—vel—"ego te Christianum facio." Alter autem, cum post Suarezium commendasset usum vocis *baptizare*, quoties baptismus confertur lingua vernacula, excepta tamen germanica, in qua vox *taufen* et nativa sua vi abluendi actum designat, et usu consecrata est ad sacram ablutionem exprimendam ita suum iudicium profert: "Facile aliquid dubii circa legitimum valorem formæ—*I christen thee, etc.*,—excitari potest, quamquam multo probabilius illam formam validam esse dixerim."—Hoc autem et nihil aliud nos etiam contendimus.

III. Devenientes nunc ad practicam rationem agendi, non videtur confessarium posse Mariam accusare de gravi peccato, quamvis enim quod ipsa fecit in se sit graviter illicitum, illius tamen gravitatem non apprehendit. Imo nullam forte malitiam apprehendit, saltem antequam ageret, cum ex zelo mota fuerit ad baptismum conferendum, quare confessarius non debet ipsam severe carpere, sed potius instruere, non præ-

ceptis eam terrefacere, sed potius paterna charitate monere. Præterea doceat eam veram formam baptismi esse: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost," prouti habetur in catechismo edito jussu ultimi Conc. Plen. Baltimorensis.—Quod si demum quæras num infans a Maria baptizatus debeat rebaptizari sub tutiore hac forma, respondetur *negative*, excepto casu mortis.—Et enim si forma fuerit revera invalida, non debet repeti quod jam probatum est fuisse illicitum; si autem fuerit valida, inutile est repetere baptismum. Dixi tamen, *excepto casu mortis*, quia si baptismus tunc confertur, modo id non fiat per violentiam parentibus illatam, neque obstat praxis Ecclesiæ, neque periculum perversionis.—

Cf. S. Thom. 2. 2., q. 10, art. 12, et 3. p., q. 68, a. 10.—S. Alphons., de baptismo, n. 109, et n. 132 et seqq.—Benedict. XIV, Const. *Postremo mense*.—Lugo, Resp. Mor., Lib. 1, Dub. III.—Lehmkuhl, vol. 2, n. 63, et n. 73 et seqq.—Bucceroni, Enchiridion, n. 248.—Kenrick, Tract. XV., n. 27 et seqq.—Marc, vol. 2, n. 1473.—Varceno, Tract. XV., cap. 2, art. 3.—Sabetti, n. 662.—

A. SABETTI, S. J.

CONFERENCE.

RENEWAL OF THE SACRED SPECIES.

Qu. Since there are various statements in theological books as regards the obligation to renew the consecrated particles kept in the Tabernacle, will you please state the plain law of the Church on the subject?

Resp. The Roman Ritual prescribes (Tit. iv., Cap. 1., n. 7), "*Sanctissimæ Eucharistiæ particulas frequenter renovabit. Hostiæ vero seu particulæ consecrandæ sint recentes; et ubi eas consecraverit, veteres primo distribuat, vel sumat.*" The question, therefore, turns upon the interpretation of the word *frequenter*.

The "Ceremoniale Episcoporum" (Lib. I., c. vi., 2) says: "saltem semel in hebdomada mutetur et renovetur." Lehmkuhl, referring to a number of Decisions of the S. Congregations given by Gardellini, says: "saltem semel—aut etiam sæpius si necesse sit." There is such necessity where there is danger of the S. Species corrupting, owing to the dampness of the place or the season, which experience easily teaches to exist if, for example, the sacred particles adhere together after remaining a few days in the Ciborium. The Provincial Council of Vienne (Tit. iii. c. 4) decrees: "Particulæ consecratæ toties renouentur, quoties pro locorum conditione necessarium sit, *ut omne periculum corruptionis sollicitè avertatur.*"

But where there is no such danger, Gardellini says, (in Gandav. 16 Dec. 1826, n. 4623 adnot.), he would not consider it a sin to protract the renewal to fifteen days.—"Quodsi ad quindecim dies protrahatur renovatio, non id reprobandum culpæque vertendum." In many places, the common practice and diocesan statutes sanctioned at Rome allow the time of fourteen days, especially in southern and dry regions. Lecroix holds, with other eminent theologians, that to extend the time to a full month would probably be a mortal sin. This may easily happen, by an omission, where the S. Species is renewed regularly only every two weeks.

DOXOLOGY OF THE "VENI CREATOR SPIRITUS."

Qu. The hymn "Veni Creator Spiritus," as given in the ordinary liturgical books, ends

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In Sæculorum sæcula.

This is the ending for Pentecost, but which of the different doxologies is to be used outside of Paschal time?

Resp. The proper termination outside of Paschal time is

Deo Patri sit gloria,
 Ejusque soli Filio.
 Cum Spiritu Paraclito,
 Nunc et per omne sæculum.
 (Pontificale Rom.)

BOOKS, ETC., AS PAYMENT FOR "INTENTIONS."

Qu. "In Konings, no. 1327, qu. 12, a decision of the S. C. C., Sept 9, 1874, is given, calling it a *turpe mercimonium* to receive "intentions" as pay for books, etc. Thus I could not pay Mr. Pustet for the Am. Eccl. Review by saying masses which he received, collected, or wishes to have said. But would it be a sin, venial or mortal, to do so? Some other good periodical does this."

Resp. Let us, first of all, correct an error of statement. The Sacred Congregation, in the Decree referred to, which contains a number of resolutions, does not condemn the receiving of "intentions" as pay for books, etc., but stigmatizes the action of book merchants and others *making a business* of such exchange by advertising or employing agents to collect "intentions," which they offer to priests who will accept books, etc., in payment for saying them.

In 1862 the publisher of a religious journal proposed to the Sacred Pœnitentia the following doubt: *Utrum tuta conscientia suum diarium dare possit sacerdotibus ea conditione, ut celebrent numerum missarum respondentem pretio quod ab aliis pro diario solvitur?* The answer was: *præfato dubio mature perpenso, respondit: Affirmative, dummodo missæ celebrentur.*
 . (Sacred Pœnit. 6 Oct. 1862.)

After reviewing the different decrees and answers to doubts issued by the S.C.C. and the Sacred Pœnit. Father Lehmkuhl says: "*Quod igitur prohibetur, est: studiosa multarum elemosynarum collectio, quæ fit negotiandi causa, sive missarum stipendia objectum negotiationis sunt, sive negotiationis instrumentum. Quando ergo negotiatio proprie dicta planè*

abest, loco pecuniæ alias merces pro stipendio missæ dare illicitum nullo modo est. (Theol. Mor. vol. II., n. 205, nota.)

It may be useful to add that besides the system of book-merchants and others advertising (adhibitis publicis invitamentis et præmiis, vel alio quocumque modo) the saying of Masses, the Sacred Congr. has further declared that

1. This sort of traffic with "intentions" is prohibited, no matter whether the book-merchant or agent makes any profit by the transaction or not. It is also forbidden, even if the object be charitable, such as helping a poor priest by this means of the stipends, or the like.

2. This prohibition binds equally the merchant or agent who collects the stipends and the priest who accepts the goods for Masses to be said.

A violation of this law is a sin, venial or mortal according to the degree of contempt of the law, scandal, or injustice which accompanies the act.

ANALECTA.

THE AGE OF CHILDREN FOR FIRST HOLY COMMUNION.

DECREE OF THE S. C. C., 21 JULY, 1888.

BY Pastoral Letter of Dec. 27, 1884, the Bishop of Anecy had published the following statutes, in regard to the First Holy Communion of children in his diocese.

1. That no child be admitted to Holy Communion unless it had: *a.* completed its twelfth year; *b.* faithfully attended the catechetical instructions in preparation for that solemn act, during the two preceding years.

2. That the children who desire to be admitted to this instruction-class had likewise, during the two previous years (that is from their eighth to their tenth year), attended regularly, twice a week, the catechism class; and if they had failed

to do so, they were to be put back for several months or an entire year.

3. That from the beginning of the year following the publication of the Letter, the celebration of the First Holy Communion could not take place in any parish before the month of May. In case children had attained the proper age and had regularly attended the catechism classes, but could not or wished not to present themselves on the day appointed for the general First Holy Communion, and did not want to wait until the following year, they were to make their First Holy Communion privately, that is, without any solemnity.

Some of the Clergy demurring against this legislation, on the ground that it infringed upon the rights of pastors and was contrary both to the received canon law and to the teaching of theologians, the matter was referred to Rome, at the instance of one archpriest Tissot, pastor of Cluses. The argument before the S. C. brought out the following principal points.

Parochi jura: The advocate of the parish priest, after referring to the Sacred Scriptures (John vi. 54-56), which inculcate the necessity of receiving the Holy Eucharist, under pain of eternal loss, cites passages from Benedict XIV. (de Syn. dioces. L. vii., c. xii., n. 2.) and the Œcumenical Councils (IV. Later. and Trent.), all of which explicitly state that the time for receiving First Holy Communion is the age of discretion "*cum ad annos discretionis pervenerint*," without defining the precise age at which this takes place. The Roman Catechism says that the confessor is the proper person to determine the age at which the child may be admitted to Holy Communion. "*Qua ætate pueris sacra mysteria danda sint, nemo melius constituere poterit quam pater et sacerdos, cui illi confitentur peccata*," (pars. II., c. iv., 63. De Euchar.) Finally, the advocate appeals to a decision of the S. C. C. itself (15 Mar. 1851), wherein the clause: "*Nemo ad sacramentum Eucharistiæ prima vice suscipiendum admittatur, quin duodecimum saltem annum certo attigerit*" was

ordained to be eliminated from the statutes of a provincial Council (Rothomag., tit. ii., n. 2) as having no sanction in canon law.

As to the time of the year when this solemnity of the First Holy Communion is to take place, he quotes against the Bishop's decree the teaching of St. Charles Borromeo, St. Francis de Sales, and St. Alphonsus, who say that those who are to be admitted to first Holy Communion should be instructed with especial care during the season of Lent, so that they might satisfy the common precept of communicating at Easter.

Jura Episcopi. In defence of the episcopal decrees the advocate of the Bishop sets forth the right of jurisdiction which the latter has, both *in foro externo* and *in foro interno*, over the faithful as well as over the pastors. He appeals, likewise, to Canonists and a Constitution of Benedict XIV., who bids Bishops exercise especial care in the training of children and admitting them to the reception of this holy Sacrament.

He claims that he has exercised this inherent right of legislating for his diocese with all prudence, and compelled by a sense of duty, since the spread of impious and infidel literature among the young makes it necessary to protract their religious education as long as possible, so as to strengthen their faith against attacks from without. But this cannot be done unless the first Holy Communion is deferred, since there exists a prevailing custom by which children once admitted to the Holy Table absent themselves from Christian instruction thereafter.

As regards the appointed time during the month of May, he not only chooses it as most suitable, being dedicated to the Bl. Virgin Mary, but because at this time the people in the country are most free from labor, and thus enabled to celebrate the better a day which is one of the greatest feasts during the year, both for the children and their parents, in so much that many men never enter a church except on this day. Lastly, he appeals to the common practice of the French Bishops as in harmony with his own. He calls attention to the excepting

clause in the canons, which, speaking of the age of discretion as necessary to the reception of Holy Communion, adds "nisi forte de proprii sacerdotis consilio, ob aliquam rationabilem causam, ad tempus ab hujusmodi perceptione duxerint abstinendum."

Solutio. Having received both arguments, the S. C. C. decides that the Episcopal statutes are under the circumstances binding and to be confirmed. It then adds the following resolutions:

1. That the Bishop, as head of the flock, has the duty to protect the interests of his people and to use the means by which he may safely lead them to their eternal salvation.

2. That it is a common axiom that a Bishop has the same power in his diocese which the sovereign Pontiff has in the universal Church, except cases specially reserved.

3. That hence we may infer that to the Bishop belongs the right of determining what measures may be necessary for educating the young in the Christian religion.

4. That heed is to be paid to what the judgment and prudence of the Bishop advises.

5. That, though Innocent III. commands all the faithful to communicate as soon as they have come to the age of discretion, yet there may exist just reasons why they should not be admitted at that time.

6. That the sacred canons do not define, and theologians do not agree as to the age when children have reached the age of discretion for the reception of the Holy Communion, whilst Benedict XIV. holds it to be between the tenth and fourteenth year.

7. That in the above case it does not appear that the Bishop's decrees are contrary to the S. Canons, but rather adapted to the special circumstances of place and time.

DUBIUM.

*An decreta Episcopi Anneciensis sint confirmanda
vel infirmanda in casu.*

Resolutio. S. C. C. re cognita sub die 21 Julii 1888, censuit respondere: *Attentis locorum ac temporis circumstantiis, affirmative ad primam partem juxta modum.*

Ex quibus colliges:—I. Episcopos præcipue repræsentare fidelem servum, præpositum familiæ, quibus commissum est commoda et utilitates populi sibi concrediti promovere, curam dominici gregis habere, ac media exhibere quibus oves tutius ac facilius ad æternæ salutis pascua perducantur.

II. Vulgare esse axioma quod Episcopi in suis Diœcesibus omnia possunt, quæ potest Summus Pontifex in universo orbe, exceptis specialiter reservatis.

III. Quamobrem haud absonum videri, ut præstituerent valeant etiam ea quæ ad christianam puerorum educationem conferunt; quum iidem per s. canones excitentur et moneantur, præcipuas habere partes quoad christianam institutionem.

IV. Judicio et prudentiæ Episcoporum standum docent Doctores et Bend. XIV *Const. Cum illud* præscribit “parvi pendendum non esse testimonium illius pastoris, cui divino mandatur eloquio oves suas agnoscere.”

V. Etsi Innocent. III, cap. 12 *De poen.*, jubeat omnes fideles communicare postquam ad annos discretionis pervenerint, adsit tamen *nisi forte de proprii sacerdotis consilio, ob aliquam rationabilem causam, ad tempus, ab hujusmodi perceptione duxerint abstinendum.*”

VI. Sacros canones haud definire ætatem, qua primum sacra Eucharistia recipienda sit; et doctores non convenire inter se de ætate, qua habeatur sufficiens discretio ad Christi Corpus sumendum; dum id contingere censeat Bened. XIV *intra decimum et decimum quartum ætatis annum.*

VII. In themate præscriptionem Episcopi sacris contrariam non videri; sed aliquo modo expetitam per adjuncta loci et temporum, et substantialiter consonam praxi aliorum Episcoporum ejusdem nationis.

DECISIONS CONCERNING THE BROWN SCAPULAR.

I. By an indult of Gregory XVI., priests who had obtained the faculty of investing the faithful with the brown Scapular were dispensed from complying with a former obligation of inscribing in a register the names of those enrolled.

On March 26, 1887, a petition was presented to Leo XIII. by the S. C. I., asking him to revoke the Gregorian indult. This he did on April 27, of the same year. Hence, priests who have the faculty of investing with the brown scapular are obliged to register the names, otherwise the indulgences attached to the wearing of it are forfeited.

DUBIUM de inscribendis nominibus Christifidelium, qui sacra scapularia recipiunt :

Utrum Indultum a s. m. Gregorio Papa XVI., concessum die 30 Aprilis, 1838, Confraternitati B. Mariæ Virginis a Monte Carmelo, quo sacerdotes debita facultate præditi recipiendi christifideles in prædictam Confraternitatem eximantur ab onere inscribendi nomina fidelium in libro Confraternitatis, expediat extendere etiam ad alias Confraternitates, in quibus Christifideles Scapularia recipiunt?

Et Emi ac Rmi Patres responderunt in Generalibus Comitibus apud Vaticanum habitis die 26 Mart. 1887 :

Negative : Imo supplicandum SSmo. pro revocatione Gregoriani Indulti concessi sub die 30 Aprilis 1838 ; et ad mentem.

Die vero 27 Apr. 1887, SS. D. noster Leo Papa XIII, in Audientia habita ab infrascripto Secretario, sententiam Patrum Cardinalium ratam habuit, et Gregorianum indultum revocavit.

Datum Romæ ex Secret. ejusdem S. Congr. die 27 Apr. 1887.

Fr. Thomas M^a Card. Zigliara, *Præf.*
Alexander Ep. Oensis, *Secret.*

II. Hitherto the faculty of blessing the brown scapular, conjointly with other scapulars, by a single short formula, was granted both to individuals and to religious communities.

By a decree, of the same date as the above, this faculty is not to be granted hereafter. Such faculties as exist at present expire after their date of limitation, and none last beyond April 27, 1897, even if they had been granted in perpetuum. *

DUBIUM de Scapulari B. M. V. de Monte Carmelo a simultanea plurium Scapularium traditione excipiendo.

Utrum conveniens sit scapulare B. V. M. de Monte Carmelo honoris et devotionis causa, separatim potius et distincte, quam commutative et commixtim cum aliis quatuor vel pluribus scapularibus benedicere et imponere?

Emi ac Rmi Patres in Generali Congregatione apud Vaticanum habita die 26 Martii 1887, re mature perpensa, rescripserunt :

Affirmative : Et consulendum SSo., ut Indultum hucusque in perpetuum concessum, etiam Regularibus Ordinibus et Congregationibus induendi Christifideles scapulari Carmelitico commixtim cum aliis scapularibus revocetur, et ad determinatum tempus coarctetur, neque in posterum amplius concedatur.

Facta vero de his relatione in Audientia habita die 27 Apr. 1887, infrascripto Secretario, SSus D. N. Leo Papa XIII Patrum Cardinalium responsionem approbavit decrevitque, ut præfatum Indultum in posterum non amplius concedatur, ac illi omnes, etiam Regulares Ordines vel Congregationes, quibus Indultum ipsum quocumque nomine vel forma ab Apostolica Sede est concessum, eo tantummodo *ad decennium* perfruatur ab hac die computandum.

Datum Romæ ex Secret. ejusdem S. Congr. die 27 Apr. 1887.

Fr, Thomas M^a Card. Zigliara, *Præf.*
Alexander, Ep. Oensis, *Secret.*

III. A number of other decisions respecting the various Scapular-Confraternities are added for the purpose of reference.

* Although the different scapulars must be blessed and imposed separately, they may be worn attached to a single pair of strings.

DUBIA.

1. An ad validitatem benedictionis sufficiat signum crucis manu efformatum super scapulare absque ulla verborum pronuntiatione et aquæ benedictæ aspersione?—

Negative, sed benedictio danda est juxta formulam præscriptam, ad normam Decreti 18 Aug. 1868.

2. An receptio in confratern. valeat, si fiat simplici intentione concepta animo, ac verbis nullis adhibitis?—*Negative*.

3. An declaratio S. Congregationis de servandis substantialibus in adscriptione fidelium Confraternitati B. M. V. de Monte Carmelo debeat etiam, atque eodem sensu, intelligi quoad cetera scapularia?—*Affirmative*.

4. An pro induendo fideles quinque scapularibus totidem etiam benedictiones impositiones ac receptiones requirantur, vel unica tantum, et quæ sufficiat?—

Affirmative ad 1^{am} partem: *Negative* ad 2^{am}, nisi ex speciali Indulto S. Sedis, et ex formula, quæ in eodem conceditur, et ad mentem. Mens est, ut qui sacerdotes utuntur Indulto Apostolico induendi christifideles quinque scapularibus, non benedicant scapularia, nisi ea distincta sint, id est vere quinque scapularia, sive totidem sive duobus tantum funiculis unita, et ita ut cujuslibet scapularis pars una ab humeris, alia vero a pectore pendeat, non vero unum tantum scapulare, in quo assuantur diversi coloris panniculi, prout ab hac S. Congregatione jam cautum est.

5. An suscipientes et gestantes scapulare cæruleum B. M. V. Immaculatæ, aut rubrum Passionis D. N. J. C., Confraternitates constituent?—*Negative*.

6. An in ecclesiis Confraternitatum sanctissimæ Trinitatis, B. M. V. de Monte Carmelo ac septem Dolorum acquiri valeant omnes indulgentiæ, quas lucrantur fideles visitando ecclesias Ordinum respectivorum?—*Negative*.

7. Et quatenus affirmative, an communicatio istiusmodi valeat etiam quoad certas devotiones in ecclesiis Ordinum haberi solitas, uti orationem 40 horarum, missas, officia divina, litanias, Dei verbi prædicationem, etc., quando quis iisdem devotionibus intersit in ecclesia respectivarum Confraternitatum?—*Negative*.

8. An in locis, ubi nulla adest ecclesia neque Ordinis neque Confraternitatis sanctissimæ Trinitatis aut B. M. V. de Monte Carmelo vel a septem Doloribus, fideles qui sunt adscripti confraternitati Sanctissimæ Trinitatis erectæ etiam a Fratribus Calceatis, vel Confraternitati B. M. V. de Monte Carmelo, aut septem Dolorum, acquirere respective possint omnes indulgentias adnexas dictarum ecclesiarum visitationi visitando ecclesiam parochialem?—

Affirmative, ex Brevis Pii Papæ IX. 30 Jan. 1872, pro Confraternitate sanctissimæ Trinitatis, et ex Brevis ejusdem Pontificis 15 Jan. 1855, pro Confraternitate B. M. V. de Monte Carmelo; et supplicandum sanctissimo pro extensione Indulti ad Confraternitatem B. M. V. a septem Doloribus.

9. An sacerdos, qui facultatem obtinuit a Fratribus Calceatis recipiendi fideles in Confraternitatem sanctissimæ Trinitatis, valeat communicare præter indulgentias, quæ reperiuntur in summario approbato pro Confraternitatibus erectis a Fratribus Calceatis, etiam eas, a prædictis diversas, quæ reperiuntur in summario approbato pro Confraternitatibus erectis a Fratribus Discalceatis, ac versa vice, in locis præser-

tim ubi proprii Ordinis aut Confraternitatis ecclesia non existit?—*Affirmative, facto verbo cum Sanctissimo.*

10. An idem sit constituendum de gratiis et indulgentiis, quæ sunt concessæ Confraternitatibus erectis a Fratribus Calceatis aut Discalceatis Ordinis B. M. V. de Monte Carmelo?—*Affirmative.*

11. An constet de authenticitate indulgentiæ plenariæquæ concessa fertur pro unaquaque feria quarta cujusque anni hebdomadæ christifidelibus visitantibus ecclesiam Ordinis B. M. A. de Monte Carmelo?

Ex deductis non constare nisi de indulgentia plenaria in una ex quartis feriis cujuslibet mensis et juxta modum expressum in Brevi Benedicti XIII "Alias pro parte" 4 Martii 1727.

12. An constet de authenticitate indulgentiæ plenariæ, quæ traditur concessa ab Honorio III et Nicholao IV pro unaquaque anni die, in qua visitetur ecclesia Ordinis prædicti?—

Negative, sed indulgentia penaria in casu ita intelligenda est, ut semel in anno tantum ab unoquoque christifideli acquiri possit, sicut in una Maceraten. 15 Martii 1852 Confraternitatis sanctissimæ Trinitatis.

13. An omnibus confessariis ab Ordinario approbatis indulta sit facultas impertiendi absolutionem generalem confratribus et consororibus B. M. V. de Monte Carmelo in articulo mortis constitutis, quoties deficiat sacerdos potestate præditus munia directoris Confraternitatis exercendi?—*Affirmative.*

Facta vero de iis omnibus relatione in audientia habita ab infrascripto secretario die 27 Aprilis 1887, sanctissimus Dominus Noster Leo Papa XIII responsiones Patrum Cardinalium approbavit, et ad dubium VIII benigne annuit pro petita Indulti extensione, quo in locis ubi nulla adest ecclesia neque Ordinis servorum B. Mariæ Virginis, neque Confraternitatis septem Dolorum, qui sunt eidem Confraternitati adscripti, acquirere valeant omnes indulgentias dicti Ordinis ecclesiis adnexas visitando respectivam parochialem ecclesiam.

Datum Romæ ex secretaria eiusdem S. Congregationis die 27 Aprilis 1887.

Fr. Thomas M^a Card. Zigliara, *Prefectus.*

Alexander Episcopus Oensis, *Secretarius.*

STATUES CARRIED IN PROCESSION DURING PASSION-TIDE.

Dub. Permittitur vel saltem toleratur fieri processiones tempore Passionis cum Imaginibus detectis?

S. C. R. rescribere rata est: *Affirmative.* (Lisbon., 4 Jun. 1874).

BAPTISMAL WATER, WHEN TO BE BLESSED.

According to decree of the S. C. R. the baptismal water

may not be blessed on Holy Saturday *for the entire year*, but the blessing is to be repeated on the eve of Pentecost.

Aquam baptismalem in Parochiis esse benedicendam in Sabbathis Paschæ et Pentecostes, non obstante quacumque contraria consuetudine, quæ omnino eliminari debet. Atque ita rescripsit et servari mandavit die 13 Apr. 1874.

(Dcret. 5584).

THE NEW MASS AND OFFICE OF THE SEVEN FOUNDERS OF
THE ORDER OF SERV. B. V. M.

The S. C. R. has issued, through the official publisher of the edit. typica, Fr. Pustet, under date of Jan. 29, 1889, from Ratisbon, the text of the new Mass and Office, together with a decree by which the same is to be inserted into the calendar of the Universal Church as of double minor rite. The feast has been appointed for the 2d of February "Servatis Rubricis."

BINATION FOR THE SOLE REASON OF UTILITY ILLICIT.

The S. Congregation "Concilii," decides that the Bishop of Nevers cannot authorize his priests to say two masses on solemn feast-days, the alleged reason for duplicating being, *not necessity*, but the *great good* which has been effected by this practice heretofore, inasmuch as more opportunity was given to the faithful to assist at Mass and receive holy Communion on those days.

"In Diœcesi Nivernensi plures sunt parochi, qui missam secundam celebrant tantum in quibusdam festis solemnioribus, ut major facilitas detur fidelibus, sive sacro assistendi sive sacram communionem majore cum devotione accipiendi; et affirmant parochi hanc secundam missam in hoc utroque casu maximi esse momenti ad conservandam et augendam pietatem in suis parœciis. Quibus rationibus permotus Orator facultatem implorat, ut deinceps, in nomine S. Sedis, eidem parochis

sive sacerdoti secundæ missæ celebrandi licentiam concedere possit in supra memoratis festis solemnioribus."

Resolutio. S. C. Concilii, re cognita sub die 24 Martii 1888, censuit respondere: *Non expedire.*

CUM BEATO JOSEPH OMITTED IN THE ORATIO A CUNCTIS.

In the votive Mass of St. Joseph, when the prayer *A cunctis* is to be said, the words *cum beato Joseph* are omitted.

"Quum jam in oratione *A cunctis* nomen S. Joseph exprimendum sit de præcepto, quæritur utrum in Missis votivis in honorem S. Joseph celebrandis, tempore quo hæc oratio tertio loco dicenda veniet, orationi præfatæ substituenda sit oratio *Concede* quæ primo loco ponitur inter orationes diversas, uti alias declaratum fuit?"

S. R. C. resp.: Recitandam esse orationem *A cunctis*, omisso nomine S. Joseph.

Die 1 Jun. 1876.

BENEDICTION OF THE BLESSED SACRAMENT
SEVERAL TIMES A DAY.

The Bishop can permit Benediction of the Blessed Sacrament to be given several times a day in the same church.

Dub. An liceat in una eademque die atque in eadem ecclesia pluries cum SSo. Sacramento benedici populo?

Affirmative de licentia Episcopi.

S. R. C. 12 Jan. 1878. (Templen. dub. xi.)

BOOK REVIEW.

SHORT INSTRUCTIONS FOR LOW MASSES; or the Sacraments explained. By Rev. James Donohoe, Rector of St. Thomas Aquinas Church, Brooklyn, N. Y. Fr. Pustet & Co., New York and Cincinnati, 1889.

Father Donohoe did not write these sermons to make a literary reputation. Yet he might evidently make it if he wished so. In these instructions he speaks like a man who has no time to waste in idle rhetoric, who values and improves the time, the intelligence, and the good will of his people by giving them sound doctrine, omitting nothing which is essential, adhering closely to the teaching of the Scriptures, the Councils, the Fathers, and carrying out the designs of Leo XIII expressed in his encyclicals. There is solid study in these instructions, and if they will save some labor to others who read and make them their own, it is because they are the fruit of assiduous work among grave books. Yet we are told that he is a busy priest, organizing a congregation and building a church. Perhaps the fact of the book is in some way itself a sermon to many who will do wise to buy it for the instructions it contains.

THE SACRED PASSION OF JESUS CHRIST. Short Meditations for every day in Lent. By Rich. F. Clarke, S. J.—New York, Cincin., Chicago: Benziger Bros.

THE WORDS OF JESUS CHRIST DURING HIS PASSION. Explained in their Literal and Moral Sense. Translated from the French of Rev. F. X. Schouppe, S. J., By Rev. J. J. Quinn. New York, Cincin., Chicago: Benziger Bros.

Though already past mid-Lent, we hope it is not too late to recommend these two admirable little books, which, whilst unpretentious in appearance, contain the real marrow of penitential life, that is, reflections which lead to sorrow for sin and a compassionate love of our suffering Saviour. The first of the two volumes by F. Clarke contains reflections upon the Passion for every day. A few verses of the Scriptures are suggested to be read before the meditation, which consists of three short points, terse and practical. They might be read after the parochial Mass in the morning, or give the thoughts for an instruction to the people on weekdays of Lent.

Somewhat different in tone and purpose is F. Schouppe's explanation of "Words of Jesus Christ." It is intended to bring out

the wisdom and sanctity of Our Lord as shown forth in the mysterious drama of His passion. Both books are equally useful to the priest, and their small size and low price should give them wide circulation.

KREUZWEGBUECHLEIN. Franziskaner-Text nebst täglichen Gebeten zu Ehren des bitteren Leidens Christi. Herausgegeben von P. Philibert Seeboeck, O. S. Fr. 1889. Regensburg, New York, Cincinnati: Fr. Pustet & Co.

Many of our German readers will welcome this new form of an old and cherished devotion. There is deep and touching sincerity in the words of the prayers; the illustrations are unusually good, and the print is large and clear. The book fills in every way the requirements of its purpose.

DIGNITY AND DUTIES OF THE PRIEST; OR SELVA. A collection of materials for Ecclesiastical Retreats. Rule of Life and Spiritual Rules. By St. Alphonsus de Liguori. Centenary Edition. Edited by Rev. Eugene Grimm, C.S.S.R. New York, Benziger Bros., 1889.

With this, Vol. XII of the Centenary Edition of St. Alphonsus' Ascetical Works, begins the series bearing specially on the private and public life of the priest. The next two volumes are to treat of the Holy Mass and Divine Office, whilst the two succeeding will contain Preaching, Missions, and Sermons. Not unaptly, though with humbler intent, did St. Alphonsus style this work a "*Selva*," for a luxuriant *wood* it is, or rather, perhaps, a fair garden, wherein his skilled hand has reared, not so much flowers to adorn, as solid fruits to sustain and develop the priestly life. Its merits are well told by Mgr. Gaume in the preface to his French translation. "This book," he says, "is a sacred tribune, from which speak in turn the prophets, the apostles, the apostolic men, the martyrs, the solitaries, the most illustrious pontiffs of the East and the West, the most famous doctors, the masters best skilled in the science of the Saints, the successors of St. Peter and the Councils, the organs of the Holy Ghost; in a word, antiquity, the middle ages, modern times, the entire Church. In the midst of this august assembly, what does the holy bishop do? Nearly always he limits his task to the modest rôle of a narrator. There are no long reasonings, inductions, special interpretations." And what the same authority thought true of the import of the work in the days when St. Alphonsus wrote, finds still its application in our own time: "The world and the clergy, who are to save the world, stand in need of Catholic thought, and the Saint

gives it pure and entire; he fears to weaken it by mingling it with his own."

The new edition is an improvement on the older forms, not only in its more attractive letterpress and general make up, but particularly in its verified references. St. Alphonsus could not always draw from first sources, and hence it was but natural that inaccuracies should exist in his citations. The latter have all been corrected and verified, and are given in full in the continuous foot-notes.

THE CATHOLIC CHURCH IN THE UNITED STATES. VOL. I. THE CATHOLIC CHURCH IN COLONIAL DAYS. VOL. II. THE LIFE AND TIMES OF ARCH-BISHOP CARROLL.—By John Gilmary Shea.

We take it upon ourselves to call attention to this work of the truly eminent American historian, John Gilmary Shea. Few men have so laboriously and with such scrupulous care served the interests of truth in a department which rightly claims immortal renown for its worthy votaries. Yet we venture to say that no adequate return of public acknowledgment, which in some instances is so readily lavished upon mere triflers in literature, has been made in his case. We understand that the undertaking of writing and publishing a reliable and, in sooth, respectable History of "the Catholic Church in the United States," has forced upon the author, who is also the publisher, not only the serious sacrifices of unremunerated labor, but threatens a considerable financial loss. Probably the latter danger will be averted through the generosity of the subscribers. It were, indeed, a shame and a disgrace to the intelligent body of American Catholics if a work of this kind should have to be interrupted through want of interest and financial support from the public. It will not be so easy at a later period to find the man who will do this work for American Catholics; hardly one of equal ability and disinterestedness. Two years ago the first volume of this history was published by subscription, in order to secure some basis for it at the start. The make up of it was thoroughly worthy of the subject, and the author, conscientiously true to his first intention, did not subsequently yield to the circumstances and save his own interests, as he might have done without offence to the subscribers, most of whom knew the actual state of affairs, by getting out an inferior edition, since the public did not respond with the appreciation which the work justly called for. We trust that the *esprit de corps* of the

Reverend clergy will remove all doubt about the success of the project, and that every Catholic library, public or private, will honor itself by the possession of the work.

The first volume covers the history of the thirteen Colonies—the Ottawa and Illinois Country—Louisiana—Florida—Texas—New Mexico, and Arizona, during the period from 1521 to 1763. The second volume is wholly taken up with the Life of Archbishop Carroll, including the history of the Church in the United States from 1763–1815. The illustrations are all excellent and original, and in harmony with the magnificent letter press of the book. The volumes sell, we believe, at five dollars a copy. We hope to return to the work more in detail at an early period.

BOOKS RECEIVED.

The mention of books under this head does not preclude further notice of them in subsequent numbers.

FIRST PRINCIPLES OF KNOWLEDGE. By John Rickaby, S. J., Professor of Logic and General Metaphysics at St. Mary's Hall, Stonyhurst. Benziger Bros.

VISITS TO ST. JOSEPH, dedicated to the zealous clients of that Saint. By a spiritual daughter of St. Theresa.—Fred. Pustet & Co.—New York and Cincinnati.

THE HISTORY OF CONFESSION; or, the Dogma of Confession vindicated from the attacks of Heretics and Infidels. Translated from the French of Rev. Ambroise Guillois, by Louis de Goesbriand, D. D., Bishop of Burlington, Vt.—New York, Cincinnati, Chicago: Benziger Bros. 1889.

THE LITTLE BOOK OF SUPERIORS. By the Author of "Golden Sands." Translated from the ninth French edition, by Miss Ella McMahon.—New York, Cincinnati, Chicago: Benziger Bros. 1889.

SURSUM CORDA. A manual of English Hymns and Prayers, for the use of Catholic Schools and Choirs. New York, Cincinnati, Chicago: Benziger Bros.

OFFICIA PROPRIA MYSTERIORUM ET INSTRUMENTORUM PASSIONIS D. N. J. C. juxta Brev. Rom. Cum psalmis et precibus in extenso. Ratisbonæ, Neo Eboraci et Cincinnati. Sumptibus et typis Friderici Pustet, MDCCCLXXXVII.

MISSALE AD USUM SACERDOTUM CÆCUTIENTIUM, qui privilegium a S. Sede obtinuerunt Missam votivam B. M. V. celebrandi. (Small Folio). Fr. Pustet.

MISSIONES CATHOLICÆ RITUS LATINI cura S. Congregationis de Propaganda Fide descriptæ in unum. MDCCCLXXXVIII. Romæ: Typogr. S. C. de Propag. Fid.

THE BOOK OF THE PROFESSED. By the author of "Golden Sands." Translated from the French by Miss Ella McMahon, vol. II. and III. New York, Cincinnati, Chicago: Benziger Bros.

AMERICAN ECCLESIASTICAL REVIEW.

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THE BLOW IN CONFIRMATION.

AFTER having been anointed with the holy chrism, the newly confirmed Christian receives from the bishop a gentle blow upon the cheek. The Rubric says: "*Deinde leviter eum in maxilla cædit, dicens: Pax tecum.*" Liturgical writers for the most part agree upon the symbolical meaning of this act. The young soldier of Christ takes upon himself at length the responsibilities of the spiritual warfare to which he is called. He will defend his faith, and is prepared to sustain with valiant courage all the hardships which must needs be the portion of every man in the Church militant. This also is the explicit interpretation which the catechism of the Council of Trent¹ gives to the ceremony.

But we know that this ceremony does not belong to the essential parts of the sacrament of confirmation. Like many other rites of the Church it was introduced—not indeed to add to the doctrine committed to her by the Apostles, but—to explain and impress upon the rude and unlettered minds of the newly converted races, by visible signs, that invisible grace which they could not otherwise have understood or remem-

¹ Catech. Rom. de Confirm. xx.

bered. Accordingly we are not surprised to find that the above ceremony was apparently not in use before the thirteenth century.¹ Nor is it used at this day in the oriental Church. The abbé Tougard, in an interesting paper upon the subject,² brings out some novel suggestions as to the probable motive which determined the introduction of the ceremony in the rite of confirmation. According to his explanation, it was originally simply intended to impress upon the candidate's memory the fact of the reception of this sacrament, and held, in part at least, the place of a certificate. To some, this interpretation might, at first sight, appear irreverent, but the abbé not only shows that such manner of attesting serious and solemn acts generally prevailed in those times, but he quotes the express opinion of Jean Le Veneur³ for this custom at confirmation. "A blow," says the latter, "is given to the children when they are confirmed, in order to keep alive their remembrance of the fact, lest forgetfulness of having received this grace might cause them to approach a second time to receive this sacrament." We would naturally infer, with the abbé, that the blow was not given as gently as the Ritual of the present has it. But whatever be the value of Le Veneur's testimony, coming to us, as it does, from the sixteenth

¹ Martene says: Postquam episcopus formam pronuntiavit, percutit leniter confirmati maxillam: *Cujus ritus nullam apud veteres scriptores aut Rituales mentionem vidi, nec ullum Durando, Mimatensi Episcopo antiquiorem, qui de illo loqueretur, auctorem reperi. Sed statuta synodalia Johannis Episcopi Leodiensis, c. iii., n. 2, statuunt ut parentes confirmatis sæpe reducant ad memoriam quando, et a quo, et ubi fuerunt confirmati. (De Antiquibus Eccles. ritibus. Ed. Martene, vol. I., l. i., c. i., art. 3, 13. Venet. 1783).*

The Durandus referred to is "Guilielmus Durantes, dictus speculator, natione Vasco, Episcopus Nimarensis" (Mimatensis), "vivebat tempore Nicolai III Pont. A. D. 1280." (Vid. Bellarm. de script. sacr.) Johannes episcopus Leodiensis (Leodicensis) belongs to the same century.

² De l'origine du soufflet que l'évêque donne à la confirmation. L'abbé A. Tougard, Docteur, Prof. hon. au petit Semin. de Rouen.—Extrait de la Revue *Précis Historique*, Jan. 1888.

³ Cardinal Johannes le Veneur, bishop of Lisieux, who died in 1543. (Series Episcop. Eccl. Cath.—P. B. Gams).

century, it is quite certain that this manner of securing a souvenir was in use among the Franks, and dates back as far, at least, as the middle of the sixth century. "In important sales, when no contract had been made, the purchaser took with him twelve witnesses with as many children; and after the price had been paid and possession obtained, he [the buyer] had to give blows to each of the children and pull their ears, in order that later on they might bear testimony to the transaction." (*Capitularia Regg. Francor.* I. 44. Ed. 1677.) That in these cases a proper regard was had to the quality of the witness, is evident from another citation, which Mabillon refers to the year 1034. At the foundation of the Abbey of Preaux, in the diocese of Lisieux, "William received from his father a blow, that he might remember it [the foundation]. Richard of Lillebonne received another, and when he asked why Onfroy had dealt him so hard a blow (*gratifié d'un soufflet si terrible—permaximum*) he received answer: Because you are so much younger than I, and you may live perhaps a long time, and attest this act, if circumstances should require it. Hugo, count of Galeran, received a blow in the third place. The abbé Tougard quotes another passage from Du Cange to the same effect,¹ and concludes, as we said above, by expressing the conviction that this practice, originally used by the laity for the purpose of attesting contracts and other important affairs, was, from the time of St. Louis, gradually adopted by the episcopate, and whilst the act was retained, it lost its original significance in course of time, when written certificates took the place of other modes of recording the sacred act. He traces this gradual change in the terms in which the later theologians speak of the ceremony. Suarez, whilst holding to the symbolic meaning of the act, nevertheless adds: *Alii dicunt fieri etiam ob memoriam*

¹ Du Cange gives similar instances in several places of his glossary, and adds his own opinion: *Credo id actum aut agi solitum, ut testes postmodum, cum in rei gestæ testimonium advocarentur, in memoriam revocarent, se eo loco alapis cæsos aut auri-bus vellicatos* (Gloss. "Alapa," Edit. Osmont, 1733).

(Quæst. 73, 12, vol. xx., 694, ed. Vives). Bonacina and Layman mention both. Benedict XIV., who refers to Martene's quotation, given above, adds that according to the council of Sens, 1524, the blow was intended to recall to the minds of the children the fact that they had been confirmed, lest they approach a second time ; but, continues the Pontiff, there is a much higher reason assigned by the Roman catechism.

We have no difficulty in admitting the facts of the abbé Tougard, but his inference, however ingenious it is, presents some difficulties. Leaving aside the interpretation of the council of Sens, which is identical in point of time with that cited from the bishop of Lisieux, namely, three centuries after the supposed introduction of the ceremony—little remains of a positive character by which to connect the latter in its origin with the secular custom referred to. The significance of the blow when first introduced lay, as the author himself suggests, in being administered with some force.¹ But it will be remembered that in the Rubric of the Pontifical the word *leviter* occurs, which, to judge from Martene's citation, is as old as the custom of administering the blow itself. There is also an apparent incongruity between the abbé's interpretation of the act and the form which accompanies it, *Pax tecum*, which latter seems also to have been part of the ceremony from the beginning. We know, moreover, that the blow, as part of a public ceremonial, had various significations among our ancestors. Thus the Romans used it in the manumission of slaves ; the Saxons, on the contrary, to fix publicly the stigma of serfdom.² As a witness act among the Franks, it was generally accompanied by pulling of the ears, and given to the party attesting, which, in the present case, would be the Sponsor.

¹ C'est qu' alors le soufflet en miniature des temps modernes dut s'administrer avec une vigueur propre à laisser dans le confirmé une impression durable." (De l'origine etc., cit.)

² "Per alapum seu colaphum servum facere." (Specul. Saxon., lib. iii., art. 32, 5 apud Du Cange "Transcornati.")

However, whilst looking over the authorities to which our ingenious author refers, we could not prevent the conviction forcing itself upon our mind that the blow given in confirmation has a close connection with that given to the soldier when he is being knighted according to the ceremonial of the Church. It is true that the latter rite itself may be traceable to the Frankish custom¹ of attesting serious transactions, and have served as a reminder of some kind, apart from its symbolic character, but it would still make a considerable difference whether the blow given in confirmation derives its origin directly from the barbarous manner of keeping the memory alive, or from the sacred character of Christian knighthood, wherein the new soldier was reminded that a man's task awaited him. Let us give some reasons in favor of the latter assumption.

In the first place, we must remember the similarity of the special vocation, if it may be so called, in which both the new soldier and the newly confirmed are initiated. They receive the title, the mark, the weapon of the Christian militia. In confirmation, the bishop gives to us: "*Signum frontis et sacri titulum bellatoris, ut signati chrismate sancto signiferi esse mereamur cœlestes.*" The medieval writers use almost everywhere the same terms in speaking of the vocation and character of the soldier and the duty of the newly confirmed.

The terms *sacramentum*, *character*, *imperator*, are used in speaking of both, though, of course, with a difference of meaning. "*Milites*" says St. Thomas,² "*characterē insigniuntur quasi ad militiam deputati.*" That similar language is used with regard to confirmation, it is needless to say. As the con-

¹ The abbé Tongard himself cites the learned Eckhart for this opinion: "*The same custom has introduced the usage of giving a blow to those who receive the right of carrying a sword, that they might remember that now they are men.*"—D. Bouquet, *Hist. de France*, iv., 247, not. a.

But Du Cange thinks that the blow given to the knight was derived from the manumission of slaves. "*Quos enim manumittebant eos alapa circumagebant.*" He quotes various authorities for this.—Gloss. loc. cit.

² St. Thom. III., qu. 63, 3. c.

firmed so the soldier renewed his allegiance to his Lord, which was called "sacramentum." "Militaribus eum in virum perfectum dedicavit sacramentis," says Lambert Ardensis.¹ Notice also that, as the rank of knighthood was called the perfection of manhood, so confirmation in the language of theology is called the perfection of Baptism. "Imperfectum, *nec omnibus suis armis instructum militaturum Christianum* majores nostri judicarunt eum, quem non corroborasset Confirmationis Sacramentum." Knighthood was conferred by princes and lords, and in regard to confirmation Cardinal Bellarmin draws an argument of analogy from the princely rank of Bishops, to prove that the administration of this sacrament belongs by right to the latter: "In Confirmatione adscribimur ad Christi militiam. Adscribere autem ad militiam proprium est Ducum et Imperatorum."²

Looking at the rite by which this military character in both cases was conferred, we find an equally striking similarity of form. We have already referred to the fact that the Bishop, in giving the blow upon the cheek, says: Pax tecum. Speaking of knighting as a Christian ceremonial, Martene says: "Insigniens illum caractere militari, dat illi *osculum pacis*, dicens: Esto miles *pacificus*, strenuus, fidelis, et Deo devotus. Et mox dat sibi (*illi*) *alapam leviter*, dicens: Exciteris a somno malitiæ et vigila in fide Christi et fama laudabili.' Whether this alapa levis was given with the sword or with the hand, he does not say. But the Roman Pontifical throws light upon the question. In the ceremony for blessing a new soldier, it first states that the Bishop strikes the knight three light blows with the sword upon the shoulder. Then the latter puts the sword back into its sheath, and the Rubric continues: "Pontifex *manu dextera* dat novo militi leviter alapam, dicens: Exciteris a somno, etc., using the exact words given by Martene. It might be asked, but does he strike the cheek or the shoulders with his hand? We have never seen this ceremony, which is

¹ Vid. Du Cange, loc. cit.

² Concil. Rotomag., 1581. De Confirm. 1.

³ Bellarm., Lib. ii., c. 12 med.

⁴ De Antiq. Eccl. Rit., Vol. ii., 240.

probably not in use in our day. Still, it might be inferred that the cheek and not the back or shoulders are struck, first, from the fact that in the previous ceremony, where the sword is used, the shoulders are expressly mentioned; next, the word *alapa* means rather a blow *in the face* than upon the neck, for which latter we have the unchanged greek term *colaphus*.¹ It seems strange that Du Cange should charge Duchesne with error when the latter states that the stroke was given with the hand, not with the sword,² for, unless Du Cange wishes his criticism to apply simply to the bestowal of knighthood by secular princes, he offers enough testimony in his own pages to prove Duchesne right.

There is not the least doubt that the order of knighthood, even from the earliest days of its institution, was conferred not only by sovereigns and princes, but as frequently by bishops and abbots. It was looked upon as in every sense a sacred ceremony and required a preparation in many ways analogous to that made for the reception of the sacrament of confirmation or of sacred orders. Ablutions, fasting, confession, and holy Communion, and generally vigils or night-watches in the Church on the eve, was part of the ritual for the blessing of a new soldier. Martene, indeed, tells us that he could find no mention of this blessing before the time of Durandus in the old rituals, of which he had examined a great number. But he admits that there is evidence of its having been used by the bishops of the Church at least five hundred years before his own time. He published his work "*De Antiquis Ecclesiæ Ritibus*" in 1699, which would carry the date of the pontifical ceremony of knighting, in which the *alapa levis* was used, back

¹ "*Alapa est faciei percussio, sicut colaphus colli.*"

"*Dic alapam malæ, colli colaphumque.*"

(Ebrard. Beth. apud Du Cange: "*Alapa.*")

² After citing a number of authorities, according to whom the *alapa militaris* was given with the sword, he says: *Ex quibus et hic laudatis scriptionibus satis colligitur, errasse Duchesn. in notis ad Alanum Chart. et lib. 2 Hist. Guin. c. 6, qui putavit ejusmodi alapas militares manu, non gladio, in collum tyronis impactas.* (Gloss. Du Cange, loc. cit.)

to the end of the twelfth century.¹ It will be remembered that according to the abbé Tougard the *alapa* given in Confirmation (and which, as Martene says, was given *leniter*) is likely to have originated in the time of St. Louis, that is, in the following century. If the *alapa* of knighthood is, as the learned Eckhart suggests, traceable to the Frankish custom of witnessing, it had evidently lost a good deal of its original significance already in the twelfth century; much more so, we might suppose, would this be the case in the succeeding age, when the manners of the East, introduced by the Crusaders, had joined with Christianity in softening the tone of civilization throughout central Europe. It would be odd, to say the least, if at this time the Church should have adopted a custom whose meaning was so far behind the spirit which she herself was doing most to foster.

If, on the other hand, we call to mind that the age of St. Louis was the age of chivalry, that the one thought which for more than a century had pervaded, almost dominated, society of every rank in Europe, was the defence of the faith, the

¹ Obtinebat tamen jam ante annos 500 militum ab episcopis benedictio; id quod probat Willelmi Cardinalis epistola apud Chesnium (Hist. Franc. tom. iv. p. 765) ad quemdam amicum suum ita scribentis: Ceterum nepotem tuum, de quo affectuosissime rogasti, homini honesto et religioso, episcopo de Salisb. tradidimus, quatenus usque ad festum S. Mariæ, ipsum militari cingulo honoret.—Sed et Pètrus monachus Valis Sarnaii in Hist. Allig. cap. 70 narrat quomodo Amalricus, filius Simonis comitis Montis fortis factus fuerit miles in die Nativ. B. Joannis Baptistæ. (Adstante, inquit, episcopo, etc.)—Quo vero ritu novi apud Anglos milites initiarentur ita describit Ingulfus, abbas Crulandensis: Anglorum erat consuetudo, quod qui militiæ legitimæ consecrandus esset, vespere præcedenti diem consecrationis suæ, ad episcopum, vel abbatum, vel monachum, vel sacerdotem aliquem contritus et compunctus, de omnibus peccatis suis confessionem faceret, et absolutus, orationibus et devotionibus et afflictionibus deditus in ecclesia pernoctaret, in crastino quoque missam auditurus gladium super altare offerret, etc.—

Ex Ms. Pontificali Guilielmi Durandi:

“Ense igitur acto, miles novos illum de vagina educit, et evaginatum ter in manu vibrat. Et eo super brachio terso, mox in *vaginam reponit*. Quo facto, *insigniens illum caractere militari, dat illi osculum pacis*, dicens: Esto miles pacificus . . . *et mox dat sibi [illi] alapam leniter*, dicens: Exciteris a somno malitiæ, etc.

(Martene De Antiq. Eccl. Rit. Lib. ii. c. 12.)

rescuing of the Holy Places from the mussulman ; if we recall the fact that the Church nourished this spirit until it converted every man into a soldier of Christ, so that a false zeal at times misled Christians to persecute even the Jew or infidel at home ; if we remember how pontiff and priest and religious everywhere instilled this same burning zeal for the defence of Christendom into the young as well as the old, of which the various attempts at Children's Crusades are ample proof—then it may not seem so strange or difficult to explain that the Church should have adopted this rite, whether intentionally or by that natural instinct which loves to teach and animate her children to action. Would it not make the young soldier of Christ more conscious of the fact that he was pledging himself to a duty which some day might require him to bear other arms than mere spiritual weapons, to sustain physical hardships in the Christian camp, aside of temptations against his faith? Would not the child feel some of that dignity of which it really became possessed in the Sacrament of Confirmation, if it received, as it were, the blow of Christian Knighthood, so well expressed in the form of this sacrament, from the same anointed hand which thus touched its elder brothers ; with the same kiss of peace ; with the same object, namely, to be aroused from the sleep of malice, to be no longer, as hitherto, a soldier in feudal service, fond of bloodshed and rapine, but a "*miles pacificus*," a soldier whose badge meant the defence of Christ and Christian interests, whose password would be "*Pax tecum*"?

We did not, in expressing our opinion as to the origin of the blow given in confirmation, wish so much to controvert the abbé Tougard's theory, as rather to draw it out to what seemed to us its legitimate conclusion. Much that is new might probably still be said on the subject. In any case, the *alapa* given to the new soldier, and that given to the newly confirmed, are likely to have some connection with the act of witnessing and remembering among the Franks. But even then we could not argue that the Church, in adopting the

practice, had not a motive distinct from that meaning and suggested by other circumstances. And if so, then the *alapa* was probably always what it still is, a *lenis percussio maxillæ*.

INSTRUCTION OF CONVERTS.

I.

TO feed and guard his own flock is a pastor's first care. Unjust were he and vainly beating the air, who, neglecting the faithful people entrusted to him, made it his chief anxiety with fair words to draw the incredulous multitude outside, in the hope of lessening their prejudice, or by controversy and learned demonstration to win influential converts. No voice will ever be strong or eloquent enough to drown in the ears of God the silent complaint of the children of the household, of whom it could be said: "*petierunt panem et non erat qui frangeret eis.*" Nevertheless, he who zealously guards his own cannot but be animated by a quick charity in behalf of those souls who, purchased by the Precious Blood and destined to immortal life, sit "in the shadow of death." "*Adveniat regnum tuum!*" daily and hourly repeated, what else can it be to the true priest but a standing admonition both in his public teaching and in his private intercourse to neglect no opportunity of winning souls and directing them to the one true Church of Christ. Faithfully instructing his own people, he will also impart the knowledge of that incomparable faith of which he has the key to non-Catholics, remembering the summing up of the divine steward: "*Hæc oportuit facere et illa non omittere*" (Matt. xxiii. 23).

It will be easy to accomplish this double task, if we adhere to the rule laid down in the Council of Trent: "*Diebus saltem dominicis et festis solemnibus, plebes sibi commissas pro sua et earum capacitate pascant salutaribus verbis, docendo ea, quæ scire omnibus necessarium est ad salutem, annun-*

ciandoque eis, cum brevitate et facilitate sermonis, vitia quæ eos declinare, et virtutes quas sectari oporteat, ut pœnam æternam evadere et cœlestem gloriam consequi valeant (Conc. Trid., Sess. V. de Ref., cap. 2). For as it is the instinct of stray sheep to follow any leader, even of their own kind, so the wandering children outside the fold will frequently be led on by the well instructed Catholic who for a certainty knows the way to pasture land. And the shepherd's voice, bespeaking in its very tones the principle, "Love the erring whilst you combat their error," will in his personal intercourse with the stranger do as much in the way of convincing him by a tolerant and kindly spirit as does the acutest reasoning with the greater number of those who are rather indifferent than ignorant, rather prejudiced in heart than in mind. No one will confound such attitude with that false liberalism, which appears to excuse skepticism, depreciate absolute and objective truth, and put divine institution on a level with human invention and usurpation.

II.

But in our practical dealing with those who, having in some way been attracted, present themselves for instruction, much discrimination is required. Our human tendencies are so commingled with our aspirations towards higher and heavenly things, that an infinite variety of motives presents itself in those who seek truth or imagine they do so. About such as are evidently sincere and intelligent, there can be no question as to how we are to receive or treat them. Even when they lack, as is often the case, that strength of purpose which would make them brave human respect or set wholly aside earthly interests, all of which makes them appear small in the eyes of those who have the examples of heroic sacrifices for the faith constantly before them, our judgment must give way to the charity of Christ. Was it a noble trait, and worthy of a prince of the synagogue like Nicodemus, to conceal his visits to Our Lord in the darkness of night? Was

there anything like a pure supernatural motive in the request of the Samaritan woman, "Sir, give me this water, that I may not thirst, nor come hither to draw"? (Luke, iv. 15.) Yet we know how the weary Shepherd forgot both sleep and thirst in His loving zeal to instruct both these erring souls.

There are, however, among the applicants for instruction in the Catholic faith persons whose motives are entirely questionable. Marriage with a Catholic, a lucrative position, hopes of advancement, social reasons manifold, and sometimes a wretched vanity of the quality of the "prig," these and the like are the incentives which occasionally bring non-Catholics to seek the advice of a priest in the matter of choosing a religion. We read and see much of the simplicity and good nature of the proverbial parish priest, whom tramp and truant are alike successful in deceiving; but there are few priests in the active ministry who have not sounded the human heart deep enough to discover at a glance the ground of their candidate for conversion. To a sensitive man the poor disguise of a deception which attempts to make of him a jobber apt to mend or settle doubtful fortunes, and that by so sacred a means as religion, is likely to provoke indignation. But if he be a wise man as well as a shrewd discerner of fraud, if he knows the value of his own power, he will begin to use it to advantage by bearing the folly, serious though it be, of his visitor, and then in the most gradual way unfold it to him. There is nothing that so readily draws a man away from his wilful error, as the consciousness that he has been found out, and that he who has found him out is not only not disposed to take advantage of his knowledge, but has a veil ready to cover it from the possible sneer and taunt of others. Having thus created a disposition to be heard, it would take a very corrupt heart to withstand the truths of our holy faith, the more so as their acceptance is rendered agreeable by the prospect which first led to the desire of having at least the name of a Catholic. Our trifier may become a real good convert. Some of the sweetest hymns of the age of minne-

singers are from the lips and converted heart of a troubadour who went in wanton curiosity to hear the "mad Assisian" preach. St. Francis caught the hunter in his very sport, and successfully tamed him to pursue his own game. At times we may be disposed to send away such people, even if we have no mind to treat them as impostors. Some other priests, the religious next door, have more time and facilities for such work, and we are not quite clear about our duty towards people who do not belong to the faithful residing in our parish. Now, whether our proposed convert is sincere or not, this sort of putting him off has ordinarily a bad effect. Before, the barrier, if there was any, came from themselves, and we could probably have removed it. Now it comes from us, from the representatives of that faith which, in one way or other, presented to them a point of attraction. A kind word might have changed wrong motives and removed false notions about religion. One such opportunity, at least, is lost. If, being evil-minded, they wish to gain their point, they will go elsewhere, but with the added caution of increasing their duplicity. If they are indifferent, the putting off can only serve to discourage them, for how do they know what reception will meet them next door. And if ill humor assert itself, it may happen that, as in the case of a mixed marriage-engagement, the Catholic party is drawn away from the faith.

III.

Having rectified the motive and secured the convert's good will, how shall we proceed to instruct him? Every convert whose faith is to last and save him must have a certain amount of *knowledge* and also a certain amount of *habit in the exercise of that knowledge*. The instruction must, then, take into account the previous knowledge, whether true or false, of a candidate. It is a good thing before beginning the teaching of the Catholic doctrine, to draw from the convert, in a preparatory conversation, what he knows and thinks about religious matters in general. It will aid in treating certain

prejudices which creep into the judgment of most people entirely without their fault, with that gentleness which a physician or a nurse uses in examining the wounds of a person, and applying the remedies.

In instructing the young, or those who cannot read, or, in general, people of slow comprehension and with no settled habits of mind, an experienced catechist says he believes it best to begin by showing to the neophyte our absolute dependence on God. This leads at once to the practical necessity of prayer and to that humility of disposition which is the groundwork upon which we may safely build the sacred truths and incomprehensible mysteries of faith, which follow one after another in the course of instruction. The necessity of prayer is illustrated and enforced by teaching the "Our Father" and other short prayers—especially ejaculatory prayers, which by their easy and frequent repetition not only fix certain dogmas of faith upon the mind, but awaken a sense of God's continual presence, together with dispositions of confidence in Him. For the rest, the doctrines taught must be definite and thoroughly apprehended as facts. A very small catechism serves this purpose best in the beginning, even with those who are intelligent and apparently familiar with the general ground of Catholic belief. The importance of a careful and thorough training in the truths which are necessary *necessitate præcepti*, in the commandments of God and of the Church, and in the sacraments, cannot be over-estimated, if we wish to assure our convert's remaining a Catholic. A literal knowledge of the text of the catechism is certainly not essential, yet a clear and unequivocal definition of each truth cannot be dispensed with. All the supposed interior lights and devout feelings are—so far as they prevent a humble docility in matters of Catholic doctrine and practice—to be gently but firmly ignored. If knowledge without devotion is barren of fruit, devotion which is not grounded on clear knowledge of dogma is simply feeling and variable, besides being grossly delusive.

As to the precise order to be followed in building up the system of Catholic truth before the convert's mind, it will greatly depend on his general mental make up. The articles of the Apostles' Creed, the commandments, the sacraments and prayer, are the common method. Sometimes, however, it will be better to invert the order. There are, for example, persons who, though willing to belong to the true faith, are so devoid of memory, and of so indolent a disposition of mind, that the facts of faith make no impression upon them. Others are impatient of any serious and sustained thought. One has to teach them by actually amusing them, by taking possession of their foibles, predilections and aims, and to secure their attention and remembrance of things by appealing to the imagination. The first of these two classes is more easily managed than the other, because there is generally a spirit of reverence, which inferior minds pay by a sort of natural law to superiors; hence they will listen. By simile, story, appeal to the analogies of nature around them, or illustration drawn from their daily life, occupation, or trade, they can be taught the existence of God, His manner of dealing with us, the necessity of obedience to His laws, the use of the sacraments in sustaining the life of the soul, as air, food, exercise, cleanliness, etc., sustain our bodily life. But the young people, the trifling, fidgety, and spoiled children of our busy world, whose parents or guardians neglected nothing but to give them a knowledge of God, when some chance, *apparently*, but *really* saving grace, brings them in our way, these are a trying class of pupils. Short and frequent instructions, always interspersed and ended with something which will leave a pleasant recollection in them, is perhaps the only way to succeed in giving them a complete knowledge of the Catholic faith. I remember a priest who succeeded in instructing a somewhat flighty boy, who at the time had an ambition of going to West Point, but did not care to study the catechism, and whom parental authority did not or could not control in that direction. The youth was drilled in the doctrines and practices of the Church

just as if he were to be drilled for the army. God was the Major General, who had His executives, generals, majors, captains, and lieutenants. These, of course, had to be respected and obeyed. Then the entire economy of the army in peace and war was demonstrated by analogy as existing in the Church. The youth always listened with curious attention, and it seemed to him quite reasonable that he should belong to this grand army, assert his convictions, as he called his faith, remain true to his baptismal vow, as to the flag of his regiment, be loyal to his captain, from whom he would never have any secrets, and, if he had committed a fault, would certainly acknowledge it, and meant never to capitulate to the enemy. So there are many other ways. Probably personal kindness will control the heart and mind and command the ear of those who are otherwise self-willed and without human respect.

IV.

But the best mind among converts needs more than a perfect knowledge of our holy faith, no matter how willing he be at the time to put it to use. We are creatures of habit, and knowledge is not the sole guide which forms it. There are two kinds of habit which a convert needs after he has apprehended the truths of faith. The habit of mind by which, as it were, he digests, takes up into his system, and assimilates the doctrines of the Church, and the habit of outward practice, which not only strengthens conviction, but prevents it from turning into a purely emotional service of self-love. Hence the catechetical instruction must be enlivened by what might be called the interpretation of its uses in the different approved devotions of the Catholic Church, and these devotions must in turn be practised, so as to produce graces in the heart of the convert. Many converts, though perfectly versed in the teaching of the Catholic Church and unquestionably sincere, can never be at home in Catholic society. Somehow or other, no matter how naturally self-

possessed, they feel awkward when there is any demonstration of the faith which they themselves cherish, and would not yield for life itself. They cannot enter into the spirit of it. This comes, I believe, from the defect of practice at the beginning, when they were instructed. The barrier of human respect was by some oversight left untouched, and the building was reared over it, leaving a stumbling block within, where it appears and cannot be removed. It is quite easy in speaking, for instance, of the providence of God, to illustrate it by the supplementary doctrine of the Church concerning guardian angels, and to point out some practical devotion in that direction; or, in explaining the mystery of the incarnation, to call attention to the devotions of the Sacred Heart, the Sacred Passion, the many beautiful exercises in honor of the Virgin Mother. To speak of these devotions is to suggest their practice; and to practise them with the convert or lead him directly to it, is to engender a familiar feeling of home in the bosom of holy Church. Each emblem of these devotions, carried constantly about, teaches virtue, protects from sin, and increases grace, and the convert enters naturally into the spirit of the different seasons of the ecclesiastical year. The instruction begins fitly with prayer, a prayer which betokens consciousness of God's presence, and thus quietly proves to the convert in the shortest possible way what no amount of catechism can supply, the reality of the things he is being taught. If he is capable of appreciating the great mystery of the altar, it will be well soon to instruct him in its meaning, and to assist upon punctual attendance at it, and great reverence during it. The so-called missals for the laity which contain literal translations of the S. Canon are not only no practical method for hearing Mass, but are prohibited as against the spirit of the Church,¹ who prudently wishes to

¹ Ex decr. S. R. C. a SS. Pio IX approbata 6 Jun. 1857. "Non licere Ordinarium Missæ et alios ss. rituum ordines in linguam vernaculam traducere et sic traductum ad usum fidelium typis mandare, item approbationem ejusmodi operis non posse ab Episcopo concedi."

guard something of the ancient *arcanum* in this most sacred of her mysteries. The literal translation into the vernacular is, in fact, *never* a translation, because the Latin words convey so much more meaning to those for whom they are intended, and who have been trained in this language of sacred theology, than their bare dictionary version can ever express. What the Church wishes is that the parts of the Mass be *explained* to the faithful. There are other devotions into which we may easily lead our convert by taking him to the altar of the Blessed Sacrament, the shrines of our Blessed Lady, or some patron-saint, and after having recited some prayers here, prescribe similar visits at stated intervals, when it shall be no longer necessary or possible for us to lead him personally.

The instruction for First Holy Communion should ordinarily *precede* the administration of Baptism, so that there remain nothing afterwards but the *practical preparation* for holy Communion, perhaps by a sort of retreat, as the circumstances allow. It is rarely advisable to give all the sacraments at once, partly because it detracts from the reverent and special attention and preparation due to each of these inestimable founts of graces, partly because it deprives the convert of an opportunity to exercise the habit of devotion to which we referred above. The ceremonies of Baptism should be explained before the sacrament is conferred. When conditional Baptism is given (as is generally necessary with converts from Protestant sects), many deem it advisable that confession should be made before the Baptism, since the convert is thus better disposed. In this case he will return immediately after Baptism to the confessor and after a summary repetition of the previous confession receive conditional absolution.¹ Others think it preferable to follow out the order laid down by the S. C. S. Off. (20 Jul. 1859), which is: 1.

¹ Poterunt prius audiri sacramentaliter quoad eorum culparum accusationem, deinde post collationem Baptismatis sub conditione, confessarius iterum reassumptis per summa capita, cum poenitente, iis de quibus jam accusationem fecerit, absolvatur sacramentaliter, pariter sub conditione.—

Abjuratio seu fidei professio. 2. *Baptismus conditionalis.* 3. *Confessio sacramentalis cum absolutione conditionata.* The *Abjuratio* is, of course, followed by the *Absolutio (conditionata) a censuris.*

Whilst the thorough instruction of converts is evidently no light task, it takes a proportionate amount of time. An experienced pastor, writing on this subject, says that to secure lasting effects from the preparation of converts requires under ordinary circumstances between ten and thirteen weeks, supposing that the instructions are given regularly three times in the week. No confidence is to be placed upon what the convert may do after having received Baptism or first Holy Communion. Experience proves daily that a great proportion of converts who are received with insufficient preparatory instruction, as frequently happens during the enthusiasm created by a mission, soon fall away from the faith they seemed to have found. If, on the other hand, the labor expended upon the conversion of a single soul is often equivalent to that required for the instruction of an entire flock, we have the assurance of the Good Shepherd by excellence that it is no less meritorious in the eyes of Him, "who will have all men to be saved and to come to the knowledge of the truth" (I. Tim. ii. 4), who would have us leave the ninety-nine that are securely gathered in the fold, to seek the one stray lamb lost in the briars and thorns of this world.

SOCII SINGULARES ET FILII TEMPERANTIÆ.

I.

OUR article on Secret Societies¹ has elicited a number of inquiries in regard to the "Socii Singulares" and the Filii Temperantiæ," both of which are expressly mentioned in the Second Plenary Council of Baltimore, and which have been considered by some as nominally included in the censure which condemns the Freemasons, Carbonari, and Fenians.

¹ Am. Eccl. Review, April, pag. 125.

Before saying anything on this subject, which it was neither our purpose, nor, properly speaking, our province to touch in the article referred to, we would warn the reader that in treating of it now and here it is not our intention to forestall future judgments by the only competent Body which can rightfully pass a decision in the matter,¹ nor to point out a criterion according to which such a decision may be formed. Our object is merely to satisfy the bona fide inquirer, and to guard against misconceptions of facts which are within the reach of all, and upon which each might legitimately form a judgment under present circumstances. Hence, also, the opinions here offered can in no wise be understood as interfering with the positive and particular legislation in any one diocese or other.

Are the above-mentioned societies *nominally condemned*, in the sense in which the Holy See has condemned the Freemasons, Carbonari, Fenians, and kindred societies? We believe not, and until we hear the result of the examination made by the Committee already referred to, we can simply rank them as societies forbidden on general principles, but not under the public censure of the Church.

Before the publication of the Constitution "*Apostolicæ Sedis*," it was commonly assumed that the "*Socii Singulares*" (Odd Fellows), and "*Filii Temperantiæ*" (Sons of Temperance), were nominally under ecclesiastical censure. Theologians said so, although the Council of Baltimore² spoke, it seems to us, in terms sufficiently guarded not to force that inference. Judgment in the matter rested upon an answer of the Congregation of the S. Office to Bishop Kenrick of Philadelphia. The latter had addressed a letter, dated February 26th, 1848, to the Prefect of the Propaganda, in which he asked whether the Constitution of Leo XII. embraced

¹ The Committee of Archbishops appointed for the purpose by the last Plenary Council of Baltimore, and who have, as is well understood, this subject at present under consideration.

² Conc. Pl. Balt., II., tit. xii., 5; ii., 514.

certain secret societies about whom there was a diversity of opinion among the Bishops here. In the first part of the letter he mentions the above-named societies, and concludes thus:¹ "I should wish to know, whether those societies which, although they enter into a secret union, binding themselves by oath, nevertheless profess that they do or meditate nothing against religion or the civil government, are to be considered *forbidden*." No answer having arrived to this letter within three months after its date, and Bishop Kenrick regarding the matter as urgent, wrote a second note to the Prefect of the Propaganda. "In a previous letter," he says, "I made inquiry whether Secret Societies whose members are bound by oath or solemn promise, but which are not nominally condemned by the Holy See, are to be *considered forbidden, by reason of the fact that they profess themselves as secret*, whilst they deny that their object is contrary to the state or to religion."² Two years later the Congregation of the S. Office sent the following reply, (dated Feria VI die 21 Aug. 1850): "Comprehenduntur in Bullis Pontificiis."

Now, the Constitution of Leo XII is of a very wide range, embracing, as it does, the Bulls of his predecessors, Clement XII, Benedict XIV, Pius VII, which, he laments, were never fully carried out. It condemns nominally the Freemasons and Carbonari, and all other societies aiming, under whatever name, at subverting religious and civil society,³ and he warns against those societies which, though they protest that they do not plot or act against Church or State, yet observe an absolute secret, under which they could hide these objects in

¹ "Vellem idcirco instrui, utrum cœtus illi pro vetitis habendi sint, qui profitentur, se nihil adversus religionem moliri, vel civilem rempublicam, licet occultum ineant fœdus juramento firmatum, vel alias se obligent ad arcanum." (Conc. Plen. Balt., II., Append. XV.)

² "De Societatibus Secretis, quæ juramento vel sponsione obstringuntur, et a S. S:de nominatim non sunt damnatæ, prioribus litteris judicium exquisivi, utrum illicitæ censendæ sint, eo ipso quod arcanum se habere profiteantur, negantes simul se adversus rempublicam vel religionem quidquid moliri." (Ibid., pag. 301.)

³ Bullarium Rom. tom. XVI., Leo XII, C. III., § ii., ed. Rom. 1854.

spite of their profession.¹ What Bishop Kenrick had plainly asked was: Were these societies, which kept their transactions secret, to be considered *as forbidden*? The S. Congregation answers that they are comprehended in the Bulls. If the question was intended to include any more, it does not clearly appear unless further authoritative explanation made it so. If the answer was somewhat vague, it suited the nature of the question. In 1846 the same Congregation had written to the American Bishops: "*Societates occultæ de quibus in Pontificiis Constitutionibus sermo est, eæ omnes intelliguntur, quæ adversus Ecclesiam vel Gubernium sibi aliquid propo- nunt; exigant vel non exigant a suis asseclis juramentum de secreto servando.*" (Decr. Feria IV. 5 Aug. 1846.) That the Congregation of the S. Inqu. was reluctant to condemn nominally any of the societies mentioned, so long as there were many others like them in everything except the name, would suggest itself from the fact that it did not answer the first letter; further, that the answer to the second note, (which, though it mentioned no society by name, still made reference to the former letter), was not given until two years had elapsed, in spite of the urgency which Bishop Kenrick represented to the Cardinal Prefect.² For even if we allow for the proverbial prudence which lies in delay, and for the fact that the state of things at Rome was greatly disturbed during these two years, the answer, when it did come, was much less explicit than in other similar cases, such as, for example, that of the "Fenians," even before their more express condemnation in 1870.³ The letter of Cardinal Fransoni, which accompanies said answer of the Congr. S. Inqu., speaks of "*nonnullas societates*" without mentioning any name, and lays stress on the reason which induces Rome to condemn these societies, namely, because they are *secret*, which of course means *absolute* secrecy. Whereas, in the case of the societies which

¹ Bullarium Rom. tom. XVI., Leo XII, C. III., § xviii., ed. Rom. 1854.

² Vide Conc. Pl. Balt., II., pag. 301.

³ Decr. S. R. Inqu. circa occultas sectas, 13 Jul., 1865. Acta S. Sedis, Vol. I., p. 290.

she meant doubtlessly to excommunicate, such as the Freemasons, she adds *exigant vel non exigant juramentum de secreto servando*, meaning that the essential quality which induces excommunication is not secrecy, but the fact that they militate against Church and State, “neque juramentum quod in hujusmodi sectis exigi solet de secreto servando, est quid essenziale, ut eæ damnatæ dicantur.”¹ Thus it would appear that, as the matter stood, it was not clear enough not to remain doubtful to many.

II.

On 12th October 1869, Pius IX. issued his Constitution “Apostolicæ Sedis,” the object of which was to *limit* the censures called “latæ sententiæ,” which were reserved to the Sovereign Pontiff. In it the following sentence refers to the Secret Societies: “Nomen dantes sectæ *Masonicæ*, aut *Carbonariæ* aut illis ejusdem generis sectis, quæ contra ecclesiam vel legitimas potestates seu palam seu clandestine machinantur.” By the last clause the doubt whether secret societies which did not conspire against Church or State came under sentence of nominal excommunication seemed to be removed. Nevertheless, some theologians, even at Rome, maintained the old position, perhaps on the general ground that societies which exact from their members absolute secrecy and blind obedience to unknown superiors established thereby a strong presumption that they were plotting against religious or civil authority, which presumption was in their mind equivalent to proof of the fact.² As regards the society of Fenians, the Congregation having been asked, left no doubt of their explicit condemnation, which was published two months after the above mentioned Constitution: “Cum dubitatum fuerit a nonnullis, an societas Fenianorum comprehensa censeatur inter societates damnatas in Pontificiis Constitutionibus SS. Dom. N. Pius Div. Prov. Papa IX, exquisito, etc. . . decrevit atque de-

¹ Ibid., pag. 292, IV.

² This, we are told, explains the position of the late Fr. Koniugs in the matter.

claravit societatem Americanam seu Hibernicam, Fenianorum appellatam, comprehendi inter societates vetitas ac damnatas in Constitutionibus summorum Pontificum, et præsertim in nuperrima ejusdem Sanctitatis Suæ edita quarto Idus Octobris 1869, incip. 'Apostolicæ Sedis' qua sub num. 4, excommunicationi latæ sententiæ Romano Pontifici reservatæ obnoxii declarantur 'Nomen dantes sectæ Massonicæ aut Carbonariæ, aut aliis ejusdem generis sectis, quæ contra Ecclesiam vel legitimas potestates seu palam seu clandestine machinantur, nec non iisdem sectis favorem qualemcumque præstantes; earumve occultos coryphæos ac duces non denunciantes, donec non denunciaverint.'

III.

The Third Plenary Council of Baltimore, treating of secret Societies, reviews the acts of the Holy See on the subject. It does not mention the two societies placed at the head of our article. In the Appendix we find an Instruction of the S. R. et U. Inqu., regarding the Masonic orders, dated May 10, 1884. Section 3 reads thus: "Ne quis vero errori locus fiat, cum judicandum erit, quænam ex his perniciosis sectis censuræ, quæ vero prohibitioni tantum obnoxie sint, certum imprimis est, excommunicatione latæ sententiæ multari Massonicam aliasque ejus generis sectas, quæ c. 2, n. iv., Pontificiæ Constitutionis "Apostolicæ Sedis" designantur *quæque contra Ecclesiam vel legitimas potestates machinantur, sive id clam sive palam fecerint, sive exegerint, sive non, a suis asseclis secreti servandi juramentum.*"

Until we know therefore (from information obtained by those who are charged with investigation of the matter) whether the said societies militate against Church or State they cannot be treated by the individual as publicly excom-

¹ Decret. Feria IV. die 12 Januarii, 1870. The clause "earumve occultos coryphæos ac duces non denunciantes, etc.," applies to societies which plot against Church or State, and is not of strict interpretation in this country, although under circumstances it may become a duty.

² Conc. Pl. Balt. III., Append., p. 283. The emphasis is ours.

municated. They are always forbidden to Catholics, as we said before, because secrecy itself is a danger. An experienced and observant missionary priest tells us that he never knew a good Catholic belonging to any of these societies. For the rest, we cannot venture to anticipate the judgment of the Church hereafter, when she may find it expedient and necessary to pronounce public censure upon any of the above mentioned societies and perhaps others equally hurtful to the common good in Church or State.

CASUS MORALIS.

PATER Ambrosius nunquam potuit obtinere a parentibus Caroli veniam ipsum baptizandi. Parentes protestantes sunt, et Carolus, etsi jam attigerit annum vigesimum, nullum adhuc dedit signum rationis: imo tanta laborat mentis hebetudine ut ex peritorum iudicio nullam omnino spem faciat de futura ejus cessatione. Quare bonus pastor solet super eo amare lugere.—Amarius adhuc luget cum videt maximam partem infantum, *diphtheria* in eo loco gravissime sæviente, quotidie mori absque baptismo. Verum Pater Augustinus, ipsius Vicarius, existimat infantes omnes vicinæ licite posse baptizari, eosque, capta occasione, de facto baptizat, tum quia imminet iis periculum mortis, tum quia plurimæ ex ipsorum parentibus non sunt infideles sed hæretici.

Unde quæritur:

I. Utrum quod de filiis infidelium non adhuc habentibus usum rationis dicitur, scilicet eos, extra casum mortis, non posse licite baptizari, invitis parentibus, applicari debeat infantibus filiis hæreticorum?

II. Utrum, extra casum mortis, liceat baptizare quorumcumque parentum filios adultos qui non solum nunquam habuerunt usum rationis, sed etiam, ex peritorum iudicio, illum nunquam sunt habituri?

III. Quomodo intelligendum sit periculum mortis, quo instante, licet baptizare filios infantes, parentibus invitis?

IV. Quid practice dicendum de Patre Ambrosio, quid de Patre Augustino?

I. Primæ quæstioni *affirmative* absque ullo dubio responderi debet, si parentes hæretici ita supponantur vivere et constituti ut Ecclesia non possit de facto jus suum apud eos prosequi. Hac enim facta hypothesi, moraliter certum est filios hæreticorum, catholice baptizatos, exponi periculo perversionis, et consequenter sacramentum obnoxium fieri profanationi.—Quod Ecclesia jus habeat compellendi hæreticos ut filiis suis præbeant necessaria media salutis, ac proinde ut non solum ipsis validum baptismum procurent, sed etiam ut sinant consentaneam dari educationem, res certa est et ab omnibus theologis admissa. Sed quæstio præsens, quæ tota quanta est respicit factum, non solvitur ex admissione istius juris, sed ex eo solum:—num scilicet jus istud possit actuari. Quare Suarezius, *de Baptismo*, disp. 25, Sect. 5, sapienter ait: “Parum refert ad periculum tollendum jus, quod Ecclesia habet, si non est potens ad illud exequendum.” Quoniam autem certum est, apud nos, Ecclesiam nullo modo posse præpedire quominus infans aliquis, rite baptizatus a sacerdote catholico, detineatur, sive physice sive moraliter, a parentibus hæreticis, et consequenter imbuatur iisdem erroribus quos parentes profitentur aut forte pejoribus; sequitur ipsam non posse permittere ut filii hæreticorum, in hac regione degentium, licite baptizentur, parentibus invitis.—Hæc conclusio majorem vim accipit, si præterea consideretur multos ex iis parentibus quos vocamus *hæreticos* aut *protestantes* non esse valide baptizatos, ac proinde sæpe deficere fundamentum juris vi cujus Ecclesia posset eos obligare.

Sed ut ulterius adhuc procedat vis argumenti, supponamus modo parentes esse certe baptizatos, quamvis hæreticos: supponamus etiam ipsos non esse invitos, imo expresse velle ut eorum filii baptizentur a sacerdote catholico; si tamen nulla

habeatur spes catholicæ futuræ educationis, tum etiam abstinendum est a baptismo conferendo. Spem hanc in plerisque casibus adesse ultro fateor, et quasi dicerem tunc tantum deesse cum parentes hæretici, petito ministerio sacerdotali, renuunt ullam promissionem facere in favorem catholicæ educationis, et aperte testantur filios instrui debere juxta principia suæ sectæ. Verum, hac facta hypothese, dicendum omnino est non licere hujusmodi pueros baptizare, nam tunc moraliter certum est eos, prouti C. S. O. in Instr. data 21 Jan., 1767, habet, “fidem catholicam, quam per sponsores in Baptismo profiteri debent, sacrilege ejuratos, ad majorem sui condemnationem et catholicæ Ecclesiæ in qua regenerati sunt graviolem contemptum.”—Præter rationem nuper datam, conclusio tenenda est etiam quia inculcatur missionariis a S. C. de P. F. in Instr. data 17 Apr., 1777; quia conformis est praxi quam optimi operarii in hac parte vineæ Domini sequuntur; quia innuitur a Conc. Plen. Balt. II., n. 229; quia traditur in multis responsis Romanarum Congregationum. Ex istis juvat unum referre ex *Nouvelle Revue Théologique*, Vol. XVII., pag. 605.—Dubium ab Episcopo Mantuano in linguam latinam versum ita efferebatur: “Si duo conjuges protestantes, deficiente ministro propriæ sectæ, offerant parochi vel cuicumque alteri sacerdoti catholico proprium filiolum baptizandum, et simul declarent non esse eorum intentionem se per talem oblationem obligatos fieri ad eum catholice educandum, num poterit parochus illum baptizare, ut ante omnia certam ei faciat æternam salutem, nihil cogitans de eo quod accidere potest cum puer ad maturam ætatem pervenerit?”—Porro huic dubio Emsmi Inq. Generales die 26 Aug. 1885, responderunt: “Negative præterquam in periculo mortis.”—Hanc vero responsionem Summus Pontifex eadem die approbavit.

Objici hic potest, contra expositam solutionem, tum ex rationibus quas S. Alphonsus et alii theologi afferunt in contrarium, tum ex ipsorum auctoritate. Etenim S. Doctor *de Baptismo*, n. 127, quærens quid sit agendum in casu quo “proles sit mansura apud parentes hæreticos,” et relata sententia

eorum qui negant posse tum conferri baptismum propter periculum perversionis, ita prosequitur: "Probabilius affirmant (posse licite baptizari) Layman . . . , Croix . . . cum Aversa . . . , et probabile putat Palaus . . . —Ratio, tum quia non est certa perversio talis prolis, cum plures pueri in infantia decedant; tum quia idem periculum urget, si proles non baptizatur; baptizatur enim ab hæreticis, a quibus verum quidem baptismus confertur."—Sed patet primam rationem hic datam, scilicet non adesse periculum, quia plures pueri moriuntur ante adeptum usum rationis, nimium probare; nam æquo jure possent tunc baptizari filii infidelium, quod ipse S. Alphonsus illicitum esse testatur. Ad alteram autem rationem, omissis multis quæ possent adnotari, respondetur breviter: non licere periculum sacrilegii inducere ex hac sola ratione, quia secus alius illud induceret.—Aliæ rationes in contrarium ita congeruntur a Claudio La Croix, Lib. VI., part. i., n. 307: "Quia multum confert ad conversionem ejusmodi puerorum si postea audiant se catholice baptizatos esse."—Sed respondetur contrarium verosimilius accidere apud nos, et loco conversionis puerorum jurgia et querelas moveri ex parte parentum, saltem in casu quo baptismus confertur, ipsis invitis.—Prosequitur Croix: "Quia hoc est tali proli aliunde utile, cui præter certam materiam et formam, adhibentur sacræ ceremoniæ et preces Ecclesiæ."—Sed respondetur utilitatem quæ provenit ex precibus et ceremoniis esse accidentalem, et non compensare periculum perversionis cui exponitur proles; præterea non esse procurandam contra mentem Ecclesiæ. Utilitas autem quæ provenit ex certitudine materiæ et formæ, maxima profecto est et substantialis, sed respondetur tunc jam non esse amplius quæstionem de hæreticis qui certo baptizant, quod supponitur in casu.—Aliam rationem ita addit Croix: "Quia hæresis apud multos est tantum materialis." Hoc idem, quod videtur habere majus pondus, ita urgetur a Layman, *de Baptismo*, Lib. V., Tract. II., Cap. vi., n. 12:—"Addi etiam potest, tametsi a parentibus, et ministris suis hæreticis falsa dogmata edoceantur, (filii hæreticorum catholice baptizati)

interdum ignorantia difficulter vincibili laborare, et pertinaces hæreticos non esse; ut proinde tales donum Fidei baptismatis retineant, et salvari possint, si de peccatis post baptismum commissis vera contritione doleant.”—Sed respondetur tales pueros postea æque salvari absque tali baptismo, si supponatur in eis contritio perfecta: si vero hæc non supponatur, baptismus nihil eis proderit ad salutem æternam acquirendam.

Ad difficultatem autem quæ desumitur ex auctoritate tantorum theologorum, breviter respondetur verbis citatæ Instr. S. C. de P. F., “Doctorum opiniones ad Ecclesiæ decreta sunt exigendæ, non ipsa decreta ad opinantium libitum, inflectenda.”—Forte etiam dici potest Layman motum fuisse a praxi baptizandi hujusmodi pueros quam ipse testatur sæpius observari in Germania “a viris doctis ac piis.” Forte etiam hæc praxis causa fuit cur P. Lehmkuhl hac in re benignius loqueretur, nam non videtur contentus ordinario periculo perversionis, sed vult ut hoc sit “magnum,” vel “extraordinarium,” aut “singulare.”—

II. Ex dictis jam patet perpetuo amentes posse licite baptizari absque consensu parentum, sive hi sint hæretici, sive infideles. Ratio est quia abest ab illis periculum perversionis et aliunde patria potestas non sese extendit ad illos sicut ad pueros in tenera ætate. Attamen magna requiritur prudentia, si parentes sunt inviti, ne scilicet excitetur odium in veram religionem, et nullus sit locus jurgiis et querelis ex parte acatholicorum. Hinc Instr. sæpe citata S. C. de P. F. ait: “Communis est Doctorum sententia, duce S. Thoma (3. p. q. 68. art. 12.) amentes a nativitate, in quibus nec præsens apparet, nec futurus speratur usus rationis, inter infantes computari, et quoad susceptionem baptismi eodem casu esse per totam vitam atque pueri qui versantur in proximo periculo mortis: sicut enim isti pueri, qui nondum rationis usum attigerunt, consulere sibi non valent; sic nec illi amentes ullo vitæ tempore providere sibi possunt, quia, utpote perpetuo amentes, nunquam rationis usum attingunt: quatenus ergo vere probabili ac prudenti judicio censeatur illa rationis impotentia, licite

baptizari possunt. Neque enim quoad hujusmodi amentes locum habet ea ratio, quæ generatim obstat, ne licite baptizentur filii infidelium invitis parentibus, quod nimirum præcavendæ perversionis causa non sine parentum offensione essent ab eorum cura et potestate abstrahendi: non, inquam, valet hæc ratio quoad perpetuo amentes, quos a perversionis periculo subtrahit perpetua ipsorum amentia, tutoque ideo possunt in cura et potestate parentum relinqui. Caute tamen et prudenter in illis aut inquirendis aut baptizandis gerere se sacros ministros oportebit, ne in Christianam religionem infidelium odium, et sævitia in fideles concitetur.

III. Tertia quæstio facile solvitur, dicendo periculum quod requiritur ad licite baptizandos filios infidelium aut hæreticorum debere esse non apprehensum tantum et imaginarium, sed reale; non vagum et indeterminatum, afficiens omnes pueros in genere, sed particulare; non futurum aut prævisum, sed actuale. Ratio est quia secus non evitarentur omnia illa incommoda quæ hac in re necessario evitanda sunt. Ad hujus doctrinæ confirmationem iterum citanda est prædicta Instructio S. C. de P. F., ubi hæc habentur:—"Repetenda hic sententia S. Thomæ de maxima parte auctoritatis, quæ inest in Ecclesiæ consuetudine, quæ semper in omnibus est æmulanda, et adversus quam periculosum est nova inducere. Non defuerunt primis Ecclesiæ sæculis, dum christiani cum infidelibus permixti degebant, vastitates et pestilentiæ; nec propterea in more unquam positum fuit, ut Ecclesiæ SSmi Pastores pueros infidelium, quibuscum vivebant, invitis vel insciis parentibus baptizarent. Degunt etiam nunc vel in alma Urbe, inter christianos Hebræi, suisque moribus vivere permittuntur; nec tamen Summi Pontifices unquam concessere, ut sive palam sive occulte infantes Hebræorum filii, invitis aut insciis parentibus, baptizarentur ob eam causam, quod sæviante populari lue multo plures ex illis infantibus intereunt. Ex quo facile intelligitur, duplicem, quod ad præsens institutum pertinet periculi rationem distingui oportere, videlicet: periculum illud commune et vagans, quod sanis etiam hominibus in iis locis

impendet, quæ populari morbo affliguntur ; alterum proprium ac certum, in quo sunt quos mali tabes inficit, aut qui quocumque modo in præsens vitæ discrimen adducuntur. Pontificum porro Constitutiones, et Congregationum decreta, dum filios infidelium, invitis parentibus, baptizari vetant præterquam in moris periculo, loquuntur de isto præsentis periculo, quod hominem baptizandum determinate attingit, quod quæ interdum velut per synonymam vocem nomine articuli mortis exprimitur, non autem loquuntur de illo communi et vaganti periculo, in quod nec vocabulum nec notio articuli mortis ullo modo convenit."

IV. Ad ultimam quæstionem propositam dicendum est Patrem Ambrosium peccasse ex timiditate, et Patrem Augustinum ex imprudentia et audaciori quadam ratione agendi. Desinat igitur Pater Ambrosius lugere super Carolo: ipsum quamprimum rite baptizet, sed ita ut ejus parentes non offendantur. Quoniam autem certo offenderentur, si, postquam veniam sæpe recusaverint, scirent Carolum fuisse baptizatum, Pater Ambrosius clanculum ei conferat baptismum, et, si timeat ne ipse Carolus, in sua stupiditate, rem totam narret parentibus, poterit sacramentum ministrare dum eum videt dormientem.—Pater Augustinus autem theologice errat cum existimat infantes omnes viciniæ licite posse baptizari ; nam ex dictis constat duas rationes quibus innititur non esse efficaces. Zelo imbuitur, sed non prudentia ; et ipsius ratio agendi facile poterit querelas et discordias excitare apud suos concives acatholicos.

Cf. S. Thom. 3. p. q. 68. art. 12.—S. Alphons. *de Baptismo*, n. 127.—Bened. XIV. *Const. Probe te*, 15 Dec. 1751, et *Const. Postremo mense* 28 Feb. 1747.—Conc. Plen. Balt. II. n. 229.—Suarez. disp. XXV. Sect. V.—Bucceroni, *Enchiridion*, N. 248.—Layman, Lib. V., Tract. II., Cap. VI., n. 12.—Salmant. Tract. II., Cap. VI., Punct. II., n. 16.—Croix, Lib. VI., Part. I., n. 307.—Lehmkuhl, Vol. 2, n. 84 et seqq.—Kenrick, Tract. XV., n. 28 et seqq.—Nouvelle Revue Théologique, Vol. XVII., pag. 601 et seqq. Konings, n. 1261.—Sabetti, n. 662, q. 2º at 3º.—

A. Sabetti, S. J.

CONFERENCE.

THE PASCHAL CANDLE.

THE Paschal Candle is lighted at the solemn services of Mass and Vespers on all Sundays and holydays of obligation. At the parochial Masses on Sundays, even if they be low Masses. At the solemn functions on Monday and Tuesday, Saturday in "Albis," and where customary on other solemn occasions, (et in aliis diebus et solemnitatibus etiam solemniter celebratis *non accenditur* nisi adsit consuetudo.—S. R. C. 351 ad 13).

It is not lighted whenever Mass is celebrated in *violet* or *black*. Not, when simply Benediction of the Most Bl. Sacrament is given.

On the feast of the Ascension it is extinguished by an Acolyte after the singing of the gospel. After the Mass it is removed, and used again on the Vigil of Pentecost for the blessing of the Baptismal Font.

NON OMITTENDA IN "MISSA CANTATA."

Qu. In a missa cantata (without deacon and subdeacon), when sung on other days than holydays of obligation,

a. Can the celebrant *sing* the *first*, and simply *read* the other Collects?

b. Can he *proceed* with the Mass while the choir is singing the *Gloria* or *Credo*?

c. Can the singing of the *Gloria* and *Credo*, under any circumstances, be altogether dispensed with?

RESP. *Ad a.* There is no warrant in the Decrees of the S. Congregations for the practice of omitting the singing of any of the Collects in a missa cantata. The General Rubrics of the Missal (Tit. XVI. 3) enumerate the "*Orationes ante Epistolam*," and "*Orationes post Communionem*," among the parts

to be sung in *Missa Solemnis*. Nor does the special Rubric for the Ritus Celebrandi Missam *si quandoque celebrans cantat missam sine Diacono et Subdiacono* (Tit. VI. 8) make any exception.

Ad b. To proceed with the Mass while the choir is singing the *Gloria* or *Credo* is against the Rubrics, which latter oblige him to *sing* the *Dominus vobiscum*.

Confer. Rubr. Generales Missæ, Tit. XVI. 3.

“ Rit. Celebrandi Missæ, Tit. VI. 8.

“ De Herdt, Vol. I, iii, 2^o.

“ Wapelhorst, Compend. S. Liturg., n. 89, 3.

“ Nec sacerdos interim proseguens submissæ voce dicere potest “*Dominus vobiscum*” et “*Oremus*” ante Offertorium; hæc enim juxta Rubricas cantare debet.”

For the same reason it is not permitted to continue the Mass immediately after the singing of the “*Et incarnatus est.*” Non potest celebrans Missam prosequi statim ac a choro cantatus sit versiculus Symboli “*Et incarnatus est.*”

(S. R. C. 16 Mar. 1861. Decr. auth., n. 5310 ad I.)

Ad c. The following Decree seems to forbid it.

Dub. XII. In tota fere Diœcesi Lucionensi adest consuetudo canendi Missas, quæ infra hebdomadam a diversis fidelibus petuntur, *omittendo in choro Gloria* et *Graduale* vel *Tractum*, nec non *Sequentiam vel Credo* si dicenda occurrant, ea ratione quod cantor unicus omnes Missæ cantus difficillime peragere posset, populusque diuturnitatem Missæ, præsertim in diebus servilibus, ægre sustineat. Quæritur *utrum prædictus modus canendi missas servari possit*, vel prout abusus eliminandus sit ejusmodi consuetudo?

RESP. *Ad dub.* Consuetudo, de qua in casu, veluti abusus prorsus eliminanda est.

(S. R. C. die 29 Decr., 1884. Decr. auth., 5929.)

Parts of the “*Gloria*” may be supplied by the organ: “*Ubi-cumque autem organum adhibetur, initium et finis, et ea quæ inclinationem et genuflexionem exigunt, semper cantanda sunt.*” But the “*Credo*” must always be sung entirely and distinctly. Cum dicitur Symbolum in missa non est alternandum cum organo, sed illud integrum per chorum cantu intelligibili proferatur. (Crem. Episc., XXVIII., 10.)

SINGING OF THE "DIES IRÆ."

Qu. In missa solemnī pro defunctis (sine diacono et subdiacono),

a. Must the *Dies iræ* be always sung by the choir, and that, too, from beginning to end?

b. Can the celebrant proceed with the Mass while the choir is singing the *Dies iræ*?

RESP. *Ad a.* To omit the singing of the *Dies iræ* would be against the Decrees of the S. R. C.

"Vel non celebrandas missas defunctorum vel *canenda esse omnia, quæ precationem suffragii respiciunt.*" (S. R. C., 11 Sept., 1847.)

The S. Cong. having been asked for an explanation of the words *precationem suffragii*, answered:

"Verba illa "*precatio Suffragii*" includere *Sequentiam, Dies iræ, et Offertorium.*" (S. R. C., 9 Maj., 1857).

But it need not be sung from beginning to end, as appears from the following Decree:

"*Sequentiam Dies iræ semper dicendam in missis de Requie, quæ cum unica tantum oratione decantantur, verum aliquas strophas illius cantores prætermittere posse.*" (S. R. C., 12 Aug., 1854).

Ad b. Is against the Rubrics, which require the singing of the "*Dominus vobiscum,*" which would be omitted in the supposed case. (Cfr. quod supra dict. de "*Gloria*" et "*Credo*").

KEROSENE FOR SANCTUARY LAMP.

Qu. Can a priest use kerosine-oil in the lamp before the Blessed Sacrament without sin, *sciente et non contradicente episcopo*? Moreover, a confrère tells me that pure Olive Oil would not burn in a church in our climate, if no fire be kept in winter.

Resp. It would be safer to ask the Bishop than ask the "Review." Fr. Wapelhorst, in his excellent compendium S.

Liturgiæ, cites the S. R. C. 16 Sept. 1881: "*Usus Kerosine in casu necessitatis permitti potest juxta prudens episcopi arbitrium* (Leavenworthen). Though we could not find the decree under that date in Gardellini's *Decreta authentica*, there must be some foundation for it. The late Bishop Baltes (Past. Instr. Apr. 12, 1875, n. 43) says: By a decision, approved by His Holiness Pius IX., of July 14th, 1864, the Bishops may allow the use of *Petroleum*.—Sec. Scavini IV, n. 338 (which is probably a misprint for III, 685). "We therefore allow such, etc." But the decision evidently referred to does not say so much. It reads: "*Generatim utendum esse oleo olivarum; ubi vero haberi nequeat, remittendum prudentiæ Episcoporum, ut lampades nutriantur ex aliis oleis, quantum fieri possit vegetabilibus*. (S. R. C. die 9, Jul. 1864, confirm. die 14 Jul., 1864.)

Notice that other than olive oil is to be used only where the latter cannot be obtained, as St. Charles seems to have permitted to churches in the high mountain districts (Scavini, loc. cit. ed. Paris 1863) of his diocese; although he says: *Lumen lampadum oleo olivæ nutrietur, nec vero alterius generis adhibeatur, nisi quibus locis Archiepiscopus ob eam causam concesserit, quia nullum ejus generis haberi potest*. (Act. Mediol. p. 4 et alibi in XI. Syn. diœc.) There is also a *Votum Consultoris*, which was afterwards added to the decree just mentioned, and wherein the following conclusion is given: "*Hinc in quæstione de qua agimus in solo casu deficientiæ olei olivarum Episcoporum prudentiæ remitti usum aliorum oleorum, quantum fieri potest vegetabilium, eorum nempe quæ aliquo modo minus distent ab oleo olivarum*." (Muhl. Decr. auth. Suppl. II., page 433.)

As to whether it would burn in our climate remains a matter of experiment. It may require lighting more frequently than in a warm climate.

BOOK REVIEW.

MANUALS OF CATHOLIC PHILOSOPHY. New York. Benziger Bros.

1. **MORAL PHILOSOPHY; OR, ETHICS AND NATURAL LAW.** By Rev. Joseph Rickaby, S.J., pp. viii. 376. 1888.
2. **THE FIRST PRINCIPLES OF KNOWLEDGE.** By Rev. John Rickaby, S.J., pp. ix. 412. 1889.
3. **LOGIC.** By Rev. Richard F. Clarke, S.J., pp. xvi. 497. 1889.

We have arranged these volumes according to the order of their publication. The first was issued almost a year ago, the third is fresh from the press, having reached us too late for review in this number. We intend saying something here about the second—as to its subject matter, manner, and special utility.

First Principles of Knowledge—the sign indicates the wares to be found within—not toys and tinsel, but solid goods—things of first importance to every rational being, since they form the basis of all mental building. “Generalities” and “Particularities” of Certitude—these mark the main divisions of the stock in trade (p. 187). Under “Generalities” we find such articles as Truth (logical), Certitude (in various kinds and degrees), with its supreme criterion, Primary Facts and Principles, to equip a logician, Graphic Sketches of Scepticism in ruins, and the story of how error finds its way into the intellect. For “Particularities” we have proofs of the validity of our senses, Objectivity of Ideas, Consciousness, Memory, Testimony—human and divine. Let us stop to look at some of the “Generalities” (Ch. I.). What is Truth? The good old description: *Adæquatio intellectus mei*—is the dictum of common sense (p. 2), and so *a priori* we rightly look to some Philosophy for its support. But how can mind be like to matter? “How can mental images be like outer objects, especially material objects?” The query, a difficulty to every thinker, to the empiricist must needs be a riddle utterly unanswerable. Hence we are not surprised to hear that “the likeness is symbolic: just as a mathematical formula, though not like, may yet symbolize the path of a cannon ball” (p. 8); or, as Mr. H. Spencer puts it: “If x and y are the two uniformly connected properties in some outer object, while a and b are the effects which they produce in our consciousness, the sole need is that a and b , and the relation between them, shall always answer to x and y , and the relation between them. It matters not if a and b are both like x and y , or no;” nay,

"their total dissimilarity is no disadvantage." "Our scientific conceptions," says Mr. Frederick Harrison, "have a very good working correspondence with the assumed reality without ;" but is the correspondence absolute? Nescimus. Such "correspondence" does not meet the demands of the old Logic. "Necesse est quod intellectus, in quantum est cognoscens, sit verus in quantum habet *similitudinem* rei cognitæ," says S. Thomas. (1. 16, 2, c). The "equation," however, between thought and thing need not be exhaustive (p. 4). *Conformitas non debet esse adæquata, sufficit ut notæ quæ repræsentantur in intellectu sint revera in objecto* (Van der Aa, Log., p. 35). The likeness, moreover, is "sui generis." For the cognitive act "is not a dead picture, but something effected by and in the living, cognitive mind ; it is a thing with a conscious meaning of its own ; it is, as Spinoza says, self-assertive, or self-referent. A signum *quo*, not *ex quo*" (p. 5). A *conformitas intentionalis*—in repræsentando, non in essendo. And herein lies the reason why truth can be found completely only in the judicial act wherein intellectus *dicūt* esse quod est, et non esse quod non est (p. 17), and, implicitly at least, knows its own conformity with its object.

From the act of knowing regarded as representative, we pass to a property of the same act, following its relation to its subject, though, of course, conditioned both by object and subject—Certitude. "Certitude is the state of the mind when it firmly assents to something, because of motives which exclude at least all solid, reasonable misgivings" (p. 44). Does this perfect possession of truth admit of *degrees*? As to its negative side, exclusion of doubt, it certainly does not. Quod negativum est, indivisibile est. As to its positive element, firmness of assent, it undoubtedly does, such degrees being marked by varying conditions of object and subject. Does it also admit of *kinds* or *species*? "In the firmness of assent, if anywhere, specific differences of certitude are to be found; for differences here will be differences within the essential constituents," (p. 55). We prefer, however, in this matter, the statement of Fr. Van der Aa, though it runs counter to most of his co-laborers: "Dividitur quidem specificè certitudo objective [*i.e.* in causa seu motivis], spectata in metaphysicam, physicam, et moralem; at non ipsa certitudo *formaliter* spectata [*i.e.* in suo esse]." (Log. p. 46). The terms metaphysical, physical, and moral, when used to qualify the fixed *state* of the *mind*, point rather to degrees than to *kinds*.

After refuting the theories of Mr. Huxley on necessary truth (pp. 69–

83), Fr. Rickaby ably draws out the indirect argument for the existence of such truth : *a.* from the admission of adversaries as to moral truth. A striking assertion is that of Mr. Mill, wherein he declares that "rather than call any being good who is not good in the human meaning of the word, he would go down forever into hell" (p. 83). Surely, he could have recorded no stronger conviction "as to the absoluteness of moral truth, not only in this world, but in the next, not only in man, but in the Supreme Being" (p. 84). *b.* "But not only in the region of morals . . . but even in the region of cold, clear thought itself, adversaries are betrayed into admission of metaphysical principles strictly so called" (p. 85). Witness, for example, the statement of Mill: "Logic points out what relations *must* subsist between the data and *whatever can be* concluded from them: between the proof and *anything which it can prove*. If there be any such *indispensable* relations, and if these *can be precisely determined*, *every particular branch of science*, as well as *every individual* in the guidance of his conduct, is *bound* to conform to these relations under penalty of making false inferences, which are not *grounded on the reality of things*" (ib). Verily, the modern empiricist finds it no easier to get rid of "human nature" than did the ancient sceptic.

Highly important is ch. x. on "Primary Facts and Principles." It is to be regretted that most of our Latin manuals give little or no explicit treatment of this subject. Fr. Tongiorgi devotes an article to it, and Fr. Van der Aa, whose logic owes so much to Tongiorgi's, has wisely followed the latter at this point. Though allowing, with Mr. H. Spencer, "the almost illimitable blending of idea with idea in the texture of mind," for "the body of our knowledge is a sort of organism, the property of which is that the parts exist for the whole, and the whole for the parts," still, by abstractive reflection we are able to single out a few primary truths which "can be absent from no act of knowledge" (p. 169).

These are : *a.* the *factum primum*—the existence of the thinking subject implied in every cognitive act ; and here Descartes does good service with his *cogito, ergo sum, cogito* evidently containing the *factum* ; *b.* the *conditio prima*—our ability to know. Strict proof of this must ever be a *petitio principii* ; *c.* the principle of contradiction, regarded not simply from its logical but also from its ontological side : *Idem non potest simul esse et non esse*. "No statement that we could make would have any meaning if this principle had not clear objective validity" (p. 174). The author very appositely warns the reader that these primar-

ies are not to be taken in *sensu exclusivo*. "Other primaries are not denied, on the contrary, the principle of identity is primary; so is the principle of sufficient reason; so is the principle of evidence, etc." (p. 175), but "among primaries the three enumerated deserve special prominence to be given them because of their importance" (p. 174).

The description of evidence is excellent (ch. xiii.). The *a posteriori* argument, showing evidence to be the final criterion of certitude, based on induction from our individual faculties, is well drawn out. The question is so important, that we should like to have seen the *a priori* proof from the nature of the cognoscitive faculty and act, for evidence is not only *de facto*, but also *de jure*, the supreme norm of certitude.

We have lingered so long among the "Generalities" that we cannot dwell in the "Particularities." Specially important and strongly put are the arguments for the trustworthiness of our senses (pp. 267-289), for the objectivity of universal ideas (pp. 314-325), for the range and validity of consciousness (pp. 340-362).

When we pass from the subjects themselves to the manner in which the author handles them, we find no words of praise too strong. Master of the truths furnished by Catholic Philosophy, he uses them with consummate skill; not merely parading them in dress uniform, but sheathing them in burnished mail, he sends them forth, with lance in hand, to battle; for he aims from the start "to present scholasticism militant," "to make the truth manifest in conflict" (p. viii.). And against no handful of pigmies, nor spectres of the past does he send them, but against giants, many and living; against foes who wage war with might, and who aim at nothing short of demolishing the very foundations of all truth. But the conflict of error is never a constant one. In the thick of the fray we often see its champions turn their arms one against another and do valiant work in the cause of truth. Many a wound, moreover, is self-inflicted, for the contradictions of our modern free-lance philosophers are in number almost beyond belief.

Fr. Rickaby is withal a fair opponent. Whilst exposing the weak side of an adversary, he is just and ready to show his strength. Thus Thomas Reid, "the philosopher of common sense," is proved not to have been the cruel Hubert, seeking to put out the eyes of human intelligence, many a logician portrays him, but, though vacillating and not always consistent, yet in the main he attributes to the mind not so much blind assent, as "blindness to the mode of working in the faculty," puzzled by

the "dark and inscrutable, not in the act of belief, but in the nature of the act" (p. 209).

The author not only strikes vigorous blows in defence of truth, but they are at the same time full of grace. His English is strong, sufficiently ornate, aptly and strikingly illustrated, and so clear that he who runs may read, provided, of course, his eye be not wholly unaccustomed to the objects the style reflects.

Finally, *cui bonum*? Fr. Rickaby has done a service, first to young men in our colleges, who, not sufficiently familiar with the style of our Latin texts, must needs look to English treatises for that knowledge of sound philosophy which they require to give strength to their mental education, and training in the use of weapons they will have to use in the after struggle of life. Secondly, for Catholic laymen of fair culture, who, walking amidst the pitfalls set for those who cherish absolute truth, need an experienced guide to lead them in safety. Thirdly, to Seminarians. After they have read *Material Logic*, no better work could be suggested to them, for it will teach them the bearing on English thought of the principles they have acquired—a help they find in no Latin Manual, and one which a professor can hardly supply in the short hours of class. Fourthly, to priests. To them the book will offer an interesting and not difficult review of former studies, whose practical import ripened experience teaches, and will throw new lights on questions they may at times be called on to explain.

THE GLORIOUS RESURRECTION AND ASCENSION OF JESUS CHRIST. Short meditations from Easter to the Ascension. By Rich. F. Clarke, S. J., New York, Cincinn., Chicago: Benziger Bros

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HAND-BOOK OF HUMILITY; or, The Love of Self-Contempt. From the Italian of Fr. Joseph Ignatius Franchi, Superior of the Oratory, Florence. New York: The Cath. Public. Society Co. London: Burns & Oates. 1889.

A M E R I C A N
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LITTERÆ S. E. CARDINALIS GIBBONS
NOMINE ARCHIEPISCOPORUM UNIONIS AMERICÆ SEPTENTRIO-
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APOSTOLICÆ TUENDA.

BEATISSIME PATER:—

QUOD filiorum omnium animis natura indidit, ut ad tuendum et relevandum Patrem suum malis et calamitatibus oppressum alacres concurrant, illud a nobis præstari Tibi præsens rerum conditio postulare summopere videtur. Novimus enim Te non solum in impiorum hominum manus incidisse, verum etiam sub eorum ditione ac potestate positum vitam agere miserrimam, innumeris quotidie ærumnis et vexationibus gravatam. Itaque nemini mirum videri potest, quod nos vehementer animo commoveamur et cum indignatione et lacrymis vicem Tuam doleamus; sumus enim filii Tui et Episcopi, tamquam membra capiti suo consociata, quo patiente communis doloris sensus corpus universum perstringat necesse est. Quod si nihil amplius nobis facere liceat, juvabit saltem Patris nostri dolorem et calamitatem litteris et adloquio levare aliquo modo et solari, fuisque ad Deum, recti justique Vindicem, precibus, cœlestem opem implorare.

Quum octodecim ante annis Romam, urbem Tuam principem, a nefario perduellis regis exercitu expugnatam fuisse audivimus, novum hoc et inauditum facinus nos cum presby-

teris populoque nostro plane exhorruimus. Neque enim in animam inducere poteramus, ut hoc a falsorum deorum cultoribus aut hæreticis factum fuisse crederemus. Verum, proh dolor! tam atrox crimen non idolorum cultores aut hæretici, sed rex Catholicum nomen præ se ferens deliberata mente et in se suscepit et sævissima Tuorum clade perfecit. Nos vero, officii nostri haud immemores, quod unum per misserrima tempora licebat, non solum epistolis scriptisque in vulgus editis, sed etiam in publicis conventibus coram civibus nostris Catholicis et A Catholicis, coram orbe terrarum universo horrendum scelus palam libera voce deprecari ac detestati sumus.

Verum hostes Tui, Bme. Pater, non satis se profecisse arbitrabantur, si per victoriam vi et fraude partam urbem terrasque Tuas occupassent, populumque Tuum exteræ servituti mancipatum profanis legibus, institutis, et exemplis a religione bonisque moribus alienis inquinassent. Crescit adhuc in dies eorum furor et minæ odiumque quo Deum et Christum ejus, religionemque Catholicam, ejusque cultores prosequuntur. Eo devenerunt insani homines, ut audacter omnia agant, quasi Deum Opt. Max. de sede deturbare velent, et imperium orbis terrarum, quo Paulo teste ante Christum natum fruebatur, Satanæ redonare. Hinc postquam Christum in Te Vicario suo captivum habent, Judæos, ejus hostes, æmulati, renovare quotidie student quantum ipsis licet in Tui dedecus irrisiones, ludibria, contumelias, fellis potum et flagella, ipsam denique crucem, quibus illi Christum Deum morti proximum affligerunt. Neque desunt, ut singula Magistri Tui vestigia premas, novi Pilati et Herodes, justitiæ, pietatis, ac religionis expertes, qui, dum Te libertate spoliatum et hostibus traditum vident, ne mutire quidem audent, aut ad ignaviam suam celandam vel aliquo modo excusandam hominibus persuadere volunt Tuum, Bme. Pater, et Ecclesiæ infortunium ex adversis fortunæ casibus vel ex temporum quibus vivimus infelicitate ortum esse. Denique, ut tantæ insolentiæ tantisque molestiis et insectationibus quasi cumulus

accederet, et nequid sceleris ac doli inausum aut intentatum relinquerent, lege edixerunt ne quis causam Tuam et Ecclesiae verbis aut scriptis in lucem editis palam tueatur; id qui faceret mulcta et carcere puniatur. Durissimum sane poenae genus; homines crudeliter vexare, novum etiam deinde effingere crimen ex eo quod de injusta conditionis suae miseria conquerantur. Videmus nunc luce clarius quorsum haec omnia tendant. Nefanda ista lex non solum jura invadit Tuorum defensorum, sed etiam sacrosanctam Tuam personam. Ac procul dubio in ferenda lege haec fuit impiorum hominum mens ac voluntas. Sibi scilicet proposuerunt nullam Tibi in posterum Ecclesiae Catholicae sive per Italiam sive per orbem terrarum fore potestatem. Quod est profecto formam regendae Ecclesiae a Christo Deo constitutam abolere, Ejus promissa irrita facere, et Ecclesiam ipsam (si fieri posset) evertere. Libertas enim Ecclesiae, sine qua existere nequit, nulla est, si Ejus Rector in fungendo suo munere liber non sit. Quid enim possunt membra si a capite suo iniqua vi divellantur? Pro hac nostra et Pontificis libertate tuenda ad omnia discrimina subeunda parati sumus. Pars est enim coelestis haereditatis quam Deus noster secum detulit in terras, nobisque filiis suis reliquit. Unde nemo miretur quod eam, ut par est, maximopere aestimemus vitaeque ipsa cariores habeamus.

Bono igitur animo esto, Leo Pontifex Optime Maxime. Memor esto eorum quae in Tui bonorumque omnium solatium Regius Psaltes praedixit, scilicet mox fore ut exurgat Deus ad causam Tuam judicandam, ad dissipandos et perdendos hostes Tuos. Tamquam a somno excitabitur et osores Tuos opprobrio teget sempiterno. Exurget et miserebitur Sionis suae, quam praedam quasi certissimam arripuisse profani homines sibi videbantur. Nos certe filii Tui, hisce sacrorum librorum oraculis et Christi Servatoris nostri promissis innixi, semper ex imo corde precabimur ut optata cito adveniant tempora, quibus integra libertate Ecclesiam regas, lupis etiam qui ovile saevientes circumcursabant in agnos gregis Tui conversis.

Ad pedes Tuos provoluti Benedictionem Apostolicam enixe petimus.

JACOBUS CARD. GIBBONS,
Nomine suo archiepiscoporumque in Statibus Americæ Fæderatis.

RESPONSUM S. PATRIS.

LEO P.P. XIII.

Dilecto Filio Suo Jacobo Card. Gibbons, Archiepiscopo Baltimorensi.

DILECTE Fili Noster, salutem et Apostolicam Benedictionem. Quæ legimus graviter explicata litteris, quas nomine tuo aliorumque Archiepiscoporum in Fæderatis Americæ Statibus degentium III Idus Januarias perscripsisti, ea vobis decori, ac Nobis haud levi fuerunt solatio. Nihil enim aptius huic tempori, nec dignius amplissimo quod obitis munere, quam tucri palam libertatem et jura Sedis Apostolicæ et Cleri Italici eidem obsequentis adversus eos, qui rerum per vim potiti in hac Urbe Nostra, injecto metu pœnarum, voces ipsas coercere adnituntur eorum quos esse oportet legum Ecclesiæ præcones ac nuncios. Quod cum scite diserteque præstiteritis, de justitia simul ac religione meruistis optime, eoque præclarius hoc meritum enitet quod conjunctam habeat constantiæ laudem. Nam prout verissime scripsisti ex quo primum Ecclesiæ hostes cœperunt Romanæ Sedis lædere jura et regiones aggredi quæ ejus ditione tenebantur, haud desiistis justas edere querelas et malefacta vehementer improbare. Hæc autem pulcherrima fidei studiique vestri testimonia cum novum afferant vinculum ad voluntates Nostras arctius copulandas; tum jucundam Nobis spem faciunt fore ut grave pondus auctoritatis habeant penes homines, etiam a Nobis alienos ac dissitos, qui nullo partium studio ea considerant quæ ad perniciem Nostram et Ecclesiæ geruntur. Neque vero ex eo tantum solatium capimus quod declara-

tiones vestræ (queis voces concinunt reliquorum Ecclesiæ Antistitum) magis magisque Nobis proborum cordatorumque hominum suffragia concilient et studia; sed illud imprimis lætamur, quod obsecrationes vestræ precibus juncta ceterorum fidelium confirment augeantque fiduciam quam in ope præpotenti summi Dei collocavimus.

Hac spe erecti et gratiarum cælestium ubertatem adpræcantes Tibi, Dilecte Fili Noster, aliisque Archiepiscopis Fœderatorum Americæ Statuum, itemque Clero et fidelibus vigilantiz vestræ concredit, Apostolicam Benedictionem, Nostræ dilectionis testem, peramanter in Domino impertimus.

Datum Romæ apud S. Petrum, die XLIX Februarii, Anno MDCCCLXXXIX, Pontificatus Nostri Undecimo.

HUNTING OR FISHING?

GOD bless dear old Izaak Walton for the wise precepts he has left to the disciples of his craft! Though he was but a modest linen draper, owning the bare half of a small shop in Fleet Street, London, the "black cloth" owes him a decided debt as an astute and good-natured exponent of the piscatorial art. Who minds Byron's cynical remark about the "quaint, old, cruel coxcomb!" Don't we know that Izaak was a pious fisher, on familiar terms with several worthy Church-dignitaries, and a conscientious Bible-reader, which his treatise on the art of angling amply proves! As for hunting, he plainly puts it at a disadvantage when he and Venator discuss the subject one May morning at Tottenham Hill. The best part of it, he seems to think, is the "joyous music" made by a pack of hounds in full chase. For the rest, he takes care to remind the cleric of the ancient canons: "and let me add this more; he that views the ancient ecclesiastical canons shall find hunting to be forbidden to Churchmen, as being a turbulent, toilsome, and perplexing recreation." Certainly, the modern canons have done nothing to render it less perplexing.

Craisson says it may be done *raro, moderate, sine scandalo*, with no more than at most two dogs, and these—mark it, must not be noisy dogs. And when you have muzzled your rusty gun and muzzled your two dogs, it still depends, as St. Alphonsus explains, on the good will of the Bishop, whether the sport be a legitimate one or not. Hunting, then, at least *cum sclopeto*, seems a thankless task, and we take sides with Izaak by dismissing the subject and looking into the art of angling; for this, he says, is “allowed to clergymen, as being a harmless recreation, a recreation that invites them to contemplation and quietness.” And he reminds the reader of the picture preserved in Brazenose College, Oxford, wherein the learned Dr. Nowel, Dean of St. Paul’s, is represented as leaning on his desk, with his Bible before him and on one hand of him his lines, hooks, and other tackling lying around; and on his other hand are his angling-rods of several sorts, and by them it is written that he died, Feb. 13, 1601, being aged 95 years, with his faculties of mind unimpaired; and it is said that “angling and temperance” were the great cause of these blessings.

“The Complete Angler!” How like Valuy’s “Guide for Priests,” which we read in the seminary just before ordination. In the first place, angling seems to require a vocation; “like poets, men are to be born so: I mean, with inclinations to it, though both may be heightened by discourse and practice. But he that hopes to be a good angler must not only bring an enquiring, searching, observing wit, but he must bring a large measure of hope and patience, and a love and propensity to the art itself.—The apostles were chosen by Our Lord, because He found their hearts by nature fitted for contemplation and quietness, men of mild and sweet and peaceable spirits, as, indeed, most anglers are.” Nor did Izaak think the life of fishing an idle sport—oh, no—not an hour of the fishing day is wasted or unimproved. He and his scholar rose very early, letting brother Peter sleep, and ere they broke their fast they had often made a few hours’ good

catch. Then they laid dead rods and night-hooks. These are "like putting money to use, for they both work for their owners when these do nothing but sleep and eat and rejoice, as you know we have done this last hour." Thus the useful and pleasant are happily blended, for "God never did make a more calm, quiet, innocent recreation than angling.—No life, my honest scholar, no life so happy and so pleasant as the life of a *well governed* angler." His closing benediction is upon "all that are lovers of virtue, and dare trust in Providence, and be quiet and go angling."

"And angle on ; and beg to have
A quiet passage to a welcome grave."

Fishing, then, is a very useful sport and an enjoyable one, as every one who has taken the trouble to learn what the "Complete Angler" says about it, may testify. However, there is one aspect of it which Izaak Walton has neglected, and which his successor and son-in-law, Charles Cotton, has equally forgotten, and that is its harmonious application to practical theology. He tells us, indeed, that David never sang as beautifully as when he sang of fishes, in Psalm civ. ; that Our Lord never reproved the fishermen for their employment, as he did the money-changers ; and that everywhere in the Sacred Scriptures the priority is given to the four apostles who were by trade fishermen, to three of whom He revealed Himself in the Transfiguration. But after all, Izaak thinks only of the apostles as lovers of fish, not as fishers of men. He exhausts nature, but stops short at the spirit-world, which was quite proper for him to do, since he simply meant to raise his own art in the estimation of men. Now, during these late years, a good deal has been said and written about the analogy between physical growth and spiritual growth, between mechanics and faith, and so it cannot be greatly out of the way if from the art of the true angler we stray to the art of arts, the fishing for souls, endeavoring to find some analogy between the successful angler for trout or pike and the fisher for men. Of course, the comparison is

quite old. "Venite post me," said our Lord to the Galilean fishers, "et faciam vos fieri piscatores hominum;" which, if we turn to the pages of the Christian Fathers, is proved to have been by no means an accidental figure of speech. It was Christ's fashion to speak in parables when He wished to force home some lasting truth. Thus here, remarks Cornelius à Lapide, He did not say hunters, but fishers of men, because the apostles and their successors were to draw men, not in violence, but "dulcibus sermonibus et moribus suaviter." St. Chrysostom,¹ in his mellifluous tones, describes the priesthood as a race of fishermen, living in the strength of that glorious tradition which they inherit from the apostles, who, though dead, still labor through their progeny: "Their rod," he says, "is the word of God; their line—the faithful remembrance of holy laws and practices; their hook—that fortitude and strength of mind which comes from singleness of purpose; their bait—the wonderful fruits of their own faithful ministry; their stand—the rock, high above earth's low ground and selfish motives; their bark—the altar; their nets—the preaching of the Gospel and the Cross; their art—the grace of heaven." With these do they fish in the seas of human life, and wondrous success crowns their labor, and high are they elevated, these humble fishermen, through the dignity of Christ's companionship, Who, sitting in the midst of their vessel, bids them cast forth their nets. "Magnam crucifixi potentiam," exclaims the Saint, "divinæ dignitatis præstantiam, O apostolorum summa beneficia! Nihil tale in vita esse potest, quale est apostolicæ gratiæ fastigium!"

The industrious and wise fisherman selects with care his rod and reel, his line and hook; looks to his bait and flies and tacklebook, and has for ready use a gaff and landing-net. He practises how best to throw and play his line, and how to strike. He knows what is the proper time and mode of placing nets. He does not shun the toil of digging trenches and ponds, thus turning brackish water into sweet, where the

¹ Sermo de S. Andrea, 30 Nov.

young fry may play and grow a healthy bait for the larger catch, and where the wounded, sickly fish may turn to good account. In May and early June he gathers fly—the creeper in its embryo state or winged is a most certain lure for luscious trout. The little minnows, too, are used to catch the larger fish. Thus the true fisher of souls prepares his tackle for the work, studies the various means and ways of gaining souls. At early Eastertide he gathers around the altar the little minnows of his pond. By training them properly they may be made a means to bring into their pastor's net the older fishes, above all their parents, who have grown cold in their allegiance to the Church. It has been always so. "Athens governs all Greece," said Themistocles, when his wife importuned him in behalf of her son; "I govern Athens, and my wife governs Themistocles, whilst she in turn is governed by her child; thus an infant holds the destinies of Greece." A well directed and virtuous child almost invariably overcomes the lukewarmness of its parents. In this way pastors have found means to reform parishes which had been long neglected, and where the parents, though willing enough to send their children to the Catholic school, had lost all practical sense of their duty, and for years abstained from the sacraments. The parish priest made it a rule that, in order that children might be admitted to First Holy Communion, their parents had to accompany them and make their peace with God on the same occasion. Some of the most obdurate sinners were thus brought back to lead an edifying, Catholic life, because the appeal of their children and their prayers touched chords in their hearts which had been dead long since to all other persuasion. To make such use of the little ones of the flock requires a school in which the latter are well trained, so as to become really an attracting portion of the Congregation.

CATCHING THE MINNOWS.

But how are we to get the little ones? The Plenary Council prescribes that the pastors should bring together the chil-

dren of their flocks, especially when they are to be prepared for First Holy Communion, and either themselves or through their assistant priests, instruct them at least for *six weeks, three times each week*, in the catechism. And the Fathers of the Council, apparently persuaded that this would by no means suffice to secure the permanent fidelity of the children to their faith, insist, moreover, that the instructions in Christian doctrine for the young should be continued for at least two years after their First Holy Communion.¹ This paragraph it seems to many impossible to carry out in the country, where children live scattered and at a considerable distance from the church. Hence, some pastors content themselves with bringing the children to church on Sunday afternoons, where they are catechised according as the time or circumstances allow. During the cold season and about the time of the great festivals this instruction must for the most part be omitted. The fruit of such a system is very scant and poor, simply because a child is so constituted by nature that it will not retain anything which is not presented to it by a system of *sustained* teaching. The weekly catechism is not continuous enough to make any *lasting* impression, even if the children remember the lessons from week to week. Experience proves plainly enough that such children fall away from their faith as they grow older. In many instances they have clung to the Church long enough to hold the name of Catholics, and thus to become a disgrace to that very religion which, if they had been led to understand and exercise it, would have made them models for their surroundings, no matter how humble their station otherwise. Instead of becoming the most efficient element in maintaining the prosperity of the parish, they dis-

¹ Jubemus ergo ut parochorum curam assiduam habeant animarum rectores, præsertim quo tempore parantur ad Sacram Synaxim prima vice recipiendam, et quidem ut ipsimet rectores vel eorum vicarii prædictos parvulos saltem per sex hebdomadas et ter in unaquaque hebdomada (saltem in loco ubi resident vel ad quem facilius accedere possunt) Catechismum doceant.—Satagant insuper rectores ut pueri puellæque post primam suam Communionem per duos subsequentes annos Catholicam doctrinam suæque munera Christiana melius edoceantur (Conc. Pl. B. III., n. 218).

turb the peace by scandals, making their fellow Catholics blush in the confession of their creed and dishonoring the pastor who fed them in his flock.

There are difficulties, undoubtedly, in carrying out the provisions of the Council in the places indicated. They are overcome—if not entirely, certainly to a great extent,—by thought and by labor. Some time ago, having in view to publish a number of papers on effective missionary work in our country districts, we wrote to a number of experienced pastors, who, under widely different circumstances, had succeeded in building up extensive country-parishes, where there had been many difficulties from the start. Among the questions we proposed was this:—

How can the Statutes of the Plenary Council requiring us to have schools and to prepare the children for Confession, Holy Communion, and Confirmation, etc., be best carried out or supplied in those districts where Catholics live scattered and away from the church?

To this there were different replies, according to the varying circumstances of locality, taking into account the seasons of the year, conveniences of roads, and the accidental help of capable members in the congregation. Some priests, we found, had established small branch schools here and there, where intelligent parishioners lent a hand in instructing the few children of the neighborhood. The pastor paid periodical visits and examined, distributing pictures, or, now and then, a useful book as premiums. During the sacred seasons of Lent and Advent, he visited these schools once or twice a week, to give catechetical instruction, the memorizing of the catechism going on under the supervision of the lay teacher every day. At another place the priest, having the religious to teach in his parish school, goes himself, every day, to teach school in a small mission church some miles distant. Another pastor, who has been singularly successful in his work amidst the country people, writes: "As we cannot ordinarily expect

children to come to school from a distance farther than three miles, I selected some houses in all directions, about five or six miles from the church, where I had the children of the neighborhood regularly assembled on an appointed day. This way of instructing has, like all other things, two sides. Later, I struck upon a plan which has proved more successful." The plan is in substance this: All the children between nine and twelve years of age who, on account of distance, cannot attend parochial school, are expected to pay a visit to their pastor several times a year (during the Ember weeks). He then makes arrangements to find them room and board at a convenient place near the church, where all stay for the entire week. Each child pays two dollars for that purpose, and some kind folks are easily found to take care of the young household. This system presents less difficulty in practice than would appear in the abstract. The matter is first laid before the parents, who, by assiduous instruction on Sundays, at Mass, are soon made to understand the importance and the duty of a good training for their children. They gladly make the small sacrifice of the required expense, the more so as the pastor manages to make it very agreeable to the children during the time not actually engaged in instruction or pious exercises. And the young folk soon look for the Ember weeks with great eagerness, as a sort of privileged season. During this week the pastor instructs the children for several hours each day, taking care to have the proper intermission, so as not to make it a burden. He also practises certain pious exercises with them, which they are expected to keep up regularly at home, and about which he enquires on Sundays, when these children are brought to Mass. On Friday he hears all the children's confessions, and Saturday they go home with pictures and boxes of cake and candy. Of course, they come to Mass on Sunday, if at all possible. Half an hour before the late Mass all the children assemble and are instructed in catechism by the Sisters or teachers, or some other person appointed for the purpose. This pastor also suggests that it may prove a

wholesome stimulus to read from time to time the names of the children who are regular in their attendance at these Sunday-classes, from the altar, at the late Mass. We have no doubt that this has a good effect on the parents, who are really in most cases the delinquents, failing to send the children, and they will thus be made conscious of their duty. When it comes to the time of First Holy Communion the children stay with the pastor for fully four weeks. It is a matter of, perhaps, ten dollars extra expense for the parents on an occasion which occurs once in the life of each child, and is, probably, the most important of all. The drill is similar to that of the Ember weeks, the pastor spending from five to six hours daily with the children. For Confirmation he instructs them after the late Mass on Sundays, reserving that time for himself during the six weeks previous to the reception of the sacrament."

Now, all this may seem impracticable to any one who has not made trial of it, and if the number of children contemplated under the system were very large, it would certainly be impracticable in many places. But where the number of children is really too large for such a purpose, it is evident that there must be parents enough to support a regular school. It is sometimes said that these systems work among the German people, who are trained to the needs of schools, and, therefore, carry out a mere national prejudice in providing them where they can. But the facts we have just mentioned, being taken from an English speaking congregation, prove what the pastor referred to says in concluding his letter to us: "With absolute consistency, not deviating from the rules once laid down in a matter which concerns the temporal as well as the spiritual welfare of our flock, we can surmount most difficulties and persuade our people to comply with what is altogether their own advantage."—So much about the "pisciculi," as Tertullian calls them (*Lib. de Bapt., c. i.*), "*qui secundum Christum in aqua nascuntur.*"

OTHER MEANS AND WAYS.

An angler, to be successful, must be well ordered, not only as to his tackle, but as to his person, also. Even his dress, says Izaak Walton—and all writers on the art of fishing agree with him herein—should be of sober and dark appearance. For certain kinds of fish are easily scared away, and distrust any bait, no matter how inviting, if it have upon it the reflection of high and light colors. Be it observed that they like Roman colors. Futhermore, a thorough angler must take note of many circumstances which don't concern other men. He will watch the current of the water, observe the lurking-places near the banks and trees, or rocks, even the direction of the winds. Of the latter, the southwind is the best.

“ When the wind is south,
It blows your bait into a fish's mouth.”

One cannot help thinking of the words of the prophet Habacuc: “ Deus ab Austro veniet, et sanctus de monte Pharon.” Walton also remarks that, as the art of fishing unites the contemplative and the active life, so a true fisher is inclined to both, and does not readily leave his post at the river-side in quest of diversion. “ I have found it to be a real truth that the very sitting by the river's side is not only the quietest and fittest place for contemplation, but will invite an angler to it.” In fact, the industrious angler is in the way of cultivating every virtue. “ You will find angling to be like the virtue of humility, which has a calmness of spirit and a world of other blessings attending upon it.” Here is another important precept of fishers, which fits in our practice: “ Remember this rule: when fishing with a friend, always come to a distinct agreement, before starting, relative to the division of the water—especially if the stream be small.” If the limits of a parish are defined the people know where they belong, and there can be no squabbles about trespassing on the part of the neighboring anglers.

“ If you fish with a fly, it is very important to remember

that there must be no splashing of the water.—Throw your line *forward* and *upward*, so as to let the bait fall gently on the surface and sink slowly into the water.” What ordinarily elicits a permanent and reliable attraction towards the Church is the silent and sustained labor of a faithful pastor. Whilst he is by no means a dumb dog, a sleeping watchman, as the Scriptures call the idle shepherd, who lives only to feed himself and attract attention to his own personal wants, he, nevertheless, avoids all charlatanry, all that mountebank excitement, which, arousing the unsteady enthusiasm of a crowd for the time, may effect the raising up of stonewalls and whiten them, but not without the destruction of the living temples of faith. Success is not the equivalent of progress. All natural growth is silent, mysterious, gradual. Artificial and forced plants, even though they produce a great and quick show of flowers, lack in flavor, their fruit is insipid. It has been observed that intense color in plants is a mark of imperfect vegetation. “Spring and autumn tints come under the same explanation as flower colors in this, that there is in each case a using up of previously obtained material, not a predominance of the constructive elements throughout the cells.” This silent process, this gradual building up of the new Church, free from all precipitation and captious seizing of opportunities to parade ability and power, was one of the most remarkable traits of Him who first called the Galilean fishermen into his service of fishing for souls. How easy to picture to ourselves the shrewd comments of the gray-eyed worldlings of that day, as they looked in pity on the gentle Nazarene, who could not appreciate His own magic influence over the people, and hence neglected to become their king, when they would have Him so. Why! if He cared not for power, was not this prophet casting aside one of the greatest opportunities to spread His doctrine and make it acceptable to men at once by royal decree! In the same way, also, when all was being summed up on Calvary, the miracles and the labor and the preaching of those three years came to be to

human eyes the most gigantic failure that ever was, considering the claims by which a new order of things was to be established all over the world. Yet, if we measure the strength of to-day by the weakness and as the direct result of that utter abandonment of the weeping group upon Golgotha, we cannot but understand why the Saints ever placed their hopes of accomplishing great things in personal failures rather than in the aid of sounding brass and tinkling cymbal.

But we must return to our precepts of angling. Throw your line, that is to say, the faithful adherence to the laws and practices of the Church, as St. Chrysostom explains, forward and upward. Forward, indeed, for we cannot be stationary whilst the world whom we are to save is moving on. To rest wholly upon the traditional faith of our ancestors, to hope and trust that religion, being a plant divine, will assert its growth above the grasses and wild flowers of human knowledge, is to misunderstand the economy of God in regard to His Church. If faith is a heavenly grace, we must remember that it is planted in human soil. It has been proved by experiment that those plants which are most necessary for our daily sustenance will not grow of themselves and without the aid of cultivating hands beyond a first or second yield. Soon a lower growth absorbs their strength, and the nobler grain dies, giving place to a worthless crop of tasteless and poisonous weeds. Just so must we keep abreast with all that is good and useful of human learning, only, whilst drawing forward, also drawing upward towards heaven, "carefully watching the motion of our line."

"When a fish rises, give him time before you strike." A sinner is not reformed in a day. And often, when his heart is right with God, there still remain many faults, remnants of past habits, but which in humble and abiding contrition have lost all their malice, except in the hasty judgments of men, who are for the most part intolerant in the same proportion as they stand in need of indulgent charity from others. A penitent comes to us, awakened from his sleep of sin by a

sudden burst of divine light, having made up his mind to return to his Father's house. He would gladly serve as the lowest menial, knowing how unworthy a part he has acted, yet, withal, there lingers in his heart the hope—who that has fallen can help it—of the paternal embrace and the hearty kiss of welcome. But, lo, there meets him at the gate an elder brother, rudely casting up his past before him, taunting him with his rags and the squandered patrimony, and, instead of pouring balm upon those bleeding feet, refuses him the very water wherewith to cleanse his sores. No—firmness may sometimes have the appearance of severity, but it never should yield to the sickly substitute of ill-humor or anger. Those who cannot help themselves will bear it, and slink away in silence, yet their doing so is far from being an evidence of the virtue of humility. Those who have any spirit, and who therefore would be a greater gain, will turn away, henceforth declared enemies of the Home where they had sought affectionate pardon, and found proud rigor. And this, says Cornelius à Lapide, applies to the pulpit as well as to the confessional. “*Piscator dum magnum piscem inescavit, non statim violenter attrahit, ne ille mole sua setam abrumpat, vel elabatur et diffugiat; sed lactat eum, sinitque setam eum sequi, donec ille unco plane se induat, ut evadere non possit. —Item potiori jure faciat concionator, et quicumque animas piscari et lucrari Deo satagit.*”¹

“All jerks in casting are apt to whip off your hooks or crack your gut.—At no time are we stanch advocates for the system of leading our hooks either against or across the stream; our method is rather to shake them over it for a moment, and then repeat the throw.—Always, if you can, angle from a distance.” It is putting only in shorter form the long experience of men grown old with honor in the sacred ministry, if we say that the pastor who “fights,” as it is called, his congregation for what he may deem his rights, is taking the longest way about getting them, and he will likely die of the wounds

¹ Comment. in Ezech., xxiv., 4.

the struggle brings upon him, having in the end accomplished nothing but bitter regrets for himself, and leaving to his successor waters disturbed and full of suspicions. "*Sapientia desursum—pacifica.*" Gently and slowly but surely and permanently does the doctrine of Christ, if persistently preached and consistently acted upon, sink down into the hearts of men. And they whom it will not so draw must needs have reason to be ashamed, not of their better brethren, but of themselves, as outcasts, by reason of that most rigorous of all ostracisms, which has no words, but actions. But there are some fishes which deserve special attention.

PIKE.

The mighty Luce or Pike is taken to be the tyrant, as the salmon is the king of the fresh waters. All pike that live long prove chargeable to their keepers, because their life is maintained by the death of so many other fish, even those of their own kind. "Nor can much be done to change this, their bold, greedy, devouring disposition," since "it is a hard thing to persuade the belly, because it has no ears."—Nearly every pastor finds in his parish this sort of fishes, which are like to the pike in everything except its love for fresh water, nor are they quite so melancholy as the inhabitant of the watery element is said to be, which stands to reason, seeing that they keep a constant supply of spirits. But they are the death of their fellows, enticing them to the vice of immoderate drink, impoverishing them whilst destroying their manliness, and bringing misery into the homes of which these wretched victims are often the sole support. Now the catching of these "wolves of the fresh water streams" is a difficult thing, yet at the same time a necessity, if the other fishes are to live in safety and yield their legitimate crop. They can hardly be altogether exterminated, nor would it, perhaps, be the most advisable thing at all times and everywhere to destroy them radically. For the pike is known also to consume a good deal of poisonous reptile. I take it that a certain amount of

attention to them will keep them from doing great harm, and likely effect much good. In places where the methods of counteracting the evil of unrestricted liquor sale are limited, it might be a wise measure to see that the traffic be more or less monopolized by conscientious Catholics, who would be charged so to regulate the conduct of their establishments that not only the law of not selling to minors or drunkards and on Sundays would be strictly observed, but also that such evils as foul language, reckless gambling, and the like should not be tolerated. Thus all illegitimate practice would be either lessened or certainly so concentrated that the nuisance and immoral conduct of a few could be easily located and proportionately branded. This would certainly be effective in those places where the number of saloons is limited or regulated by law. Thus the pike could be made to exterminate their more voracious fellows and all similar fry. However, this work of keeping guard over such game is one that requires on the part of a pastor much personal influence, vigilance, and tact. The best general remedy is and remains to catch as many of these fishes as possible, clean, and prepare them into wholesome food for our tables. How is this done?

There are various methods of catching pike ; but it is to be observed that they are to be gotten mainly in the middle of the stream, and low down. One of the easiest ways to get at them is to tie your line to a bough of an overhanging tree, near to a hole where the pike is likely to have a haunt. The tree ought to be of the species "Catholic," and any good bough, such as a branch of the C. T. A. S., will do, provided it be not rotten or altogether too dry, so as to break easily and prevent the bait or fish from moving. Izaak Walton suggests various contrivances by which the angler gives his fish just enough rope to make sure of keeping hold of him, yet so as to be able to notice what is going on beneath the surface of the water. Some tie their line to a live duck or tamed water fowl, allowing it to move along the middle of the stream, which comes pretty much to the same thing as the

branch-system. These water arrangements are considered to work admirably and are, besides, a pleasant mode of fishing, but they absolutely require the angler to keep his eye on the branch or on the duck; for the one may break, the other may sail around a corner and get rid of the string, with loss of bait and pike, leaving the latter to act as a swimming advertisement of the failure to the other pike as well as the salmon (which latter word some hold to be a contraction for saloon-men).

FISHING WITH NETS.

"Cum retibus fidei ad mare hujus sæculi paucissimos misit, atque ita ex omni genere tam multos pisces, et tanto mirabiliores, quanto rariores, etiam ipsos philosophos, cepit" (S. Aug. De Civit., l. xxii., c. 5). We have seen that the clever forward motion of the fly is a necessary accomplishment in angling, and one without which certain fishes cannot be caught. Nevertheless, the great multitude is swept in by the net, that is to say, by the continuous teaching of the doctrines of Christ as laid down in the Sacred Scriptures and the Catholic Church. Ezechiel, more than six-hundred years before the establishment of the apostolic priesthood, had a vision, in which he saw the waters pouring forth in torrents from the holy Temple. The Lord explained to him thus: "There shall be fishes in abundance after these waters shall come thither: and they shall be healed, and all things shall live to which the torrent shall come. And the fishers shall stand over these waters; from Engaddi even to Engallim there shall be drying of nets: There shall be many sorts of fishes thereof.— But on the shore thereof, and in the fenny places, they shall not be healed, because they shall be turned into salt pits" (Ezech. xlvii. 10, 11). These words the commentators refer to the Christian priesthood and its mission. Its nets are stretched from Engaddi to Engallim. Engaddi was also called the city of palm trees, and it possessed a garden full of aromatic balm, such as could not be found in any other place upon the earth,

so that, as Josephus, the Jewish historian, testifies, Cleopatra coveted it and endeavored to carry its magnificent growth over to Egypt. Starting from this most excellent garden, which fitly typifies the Church with its sweet and healing graces, full of fairest fruits—the apostolic fisherman moves on toward Engallis, a city at the head of the Dead Sea, where the river Jordan enters it. Now, the Dead Sea has ever been interpreted to be an image of the world. The river Jordan, with its salutary waters, continually empties into it, without, however, apparently changing its deadly, stagnant condition. Nevertheless, the torrent of which the prophet speaks draws from it multitudes of fishes of every kind. Nay, it yields further gain to the industrious fisherman. At spring time, when the melting snows have swelled the Jordan, the latter pours vehemently into the Dead Sea, so that its banks overflow, inundating the valleys all around. When the summer heat has evaporated the water, there remain thick layers of refinable salt, the yield of which the fishers of the neighborhood increase by digging trenches, to collect the water in greater abundance. These are the “*acervi salis*” of the Vulgate,¹ which in the old Hebrew text are styled “*fossæ*” or “*fodinæ salis*.” With the net of faith and the preaching of the word of God, with the labor which provides for the increase of knowledge and true wisdom signified by the salt, there come also the financial means which enable the fishermen to open Siloes of Christ, sweet-water ponds, wherein the fishes may live, and increase, and be healed. But those who give their main attention to the digging of salt pits and storing their wealth would verify those last words: “In the fenny places they shall not be healed, because they shall be turned into salt pits.” The wise fisher has a way of sweetening the brackish waters: “*Sanavi aquas has, et non erit ultra in eis mors, neque sterilitas*.” Upon which words of *Elisæus Barradius* remarks: *Sanavit ergo Deus aquas Maris Mortui, i. e., mundi, quia salsedinem, amarorem, infecunditatem, et*

¹ *Sophonias* ii. 9.

mortem ejus cum dulcedine, et fecunditate, et vita influentibus Evangelii aquis commutavit.¹

FRESH WATER PONDS.

Many have learnedly written about fishponds and how to order them. And as they are necessary, first, to preserve the little fry from their enemies, secondly, to secure a healthy growth, and thirdly, to cure many fishes of a good species which have been caught in a sickly condition or have been wounded in the catching, I shall add a few words about the ponds. To make a good pond, first drain the ground and make the earth, where the head of the pond is to be, firm. Next, have a sluice to prevent the overflowing of the water or the breaking of the dam. Indeed, if possible, says Doctor Lebault, who is an authority on the subject, choose such a place for your pond, that it may be refreshed with a little rill running or falling into it. Such ponds as have most gravel and shallows, where fish may disport themselves, do afford fish of the purest taste. But note, also, that in all ponds there should likewise be some retiring place, to keep the fish from danger. "Often feed your fish with whatever feeds yourself," that is, take friendly care of them. Lebault also advises not "to allow much shooting in the neighborhood of your pond, for that affrightens and harms and destroys the fish." And lastly, note that some fishes, such as carp, thrive best when there are no other fish put in the same pond with them.

The ponds of the "fishers of men" are schools for the young fry, and societies for the various other classes of the parish, according to their respective needs. But the ground must be drained, so that we know what goes into the pond. This is especially important in the formation of such societies for the young as are more of a social than distinctly religious character. The members who start the society will generally fashion its future by creating a tone, laying a foundation, good or hurtful, according to their own individual bias.

¹ Apud Corn. à Lap., vol. xii., 853, 1.

Hence we ought to look to the ground-work, and for some time be less anxious about numbers than about the quality of those who are admitted. At the same time, there must be a sluice, allowing opportunities for expansion, and also some provision which, acting as a moral stream, continually freshens the body of the society and keeps it in a healthy condition. It is well to have several societies, each with its distinct aim and object, both because it creates a sort of emulation, which, if well balanced, is fruitful for good, and also because a mixture of interests is dangerous, inasmuch as it divides the energies of the whole body. But in every case have a safe place for retreat, let them find shelter in the Church, where they may retire from time to time. It will protect them against danger. Above all, allow no shooting in the neighborhood, which, being a dissipating and deadly sport, may destroy your best fishes.

PISCATOR.

LITTERÆ
SANCTISSIMI DOMINI NOSTRI
LEONIS PAPÆ XIII
DE
MAGNO LYCÆO WASHINGTONENSI.

DILECTO FILIO NOSTRO JACOBO TIT. S. MARLÆ TRANS TIBERIM S. R. E. PRESBYTERO CARDINALI GIBBONS ARCHIEP. BALTIMORENSI ET VENN. FRATRIBUS ARCHIEPISCOPIS ET EPISCOPIS FÆDERATORUM AMERICÆ SEPTENTRIONALIS STATUUM.

LEO PP. XIII

Dilecte Fili Noster et Venerabiles Fratres, Salutem et Apostolicam Benedictionem.

MAGNI Nobis gaudii causam affert studium vestrum, quo ad catholicæ pietatis incolumitatem, ad vestrarum

Dioecesium utilitates curandas incumbitis, et præsertim ad præsidia paranda, quibus rectæ institutioni tum clericorum tum laicæ juventutis, ac doctrinæ in omni scientiarum divinarum et humanarum genere ad fidei normam tradendæ, consulatur. Quamobrem pergratæ Nobis extiterunt litteræ vestræ exeunte superiore anno ad Nos datæ, quibus Nobis significatis, Lycæi Magni seu, Universitatis studiorum cui in Urbe Washington excitandæ operam datis, ita cœptum opus feliciter procedere, ut ad tradendas hoc anno in re theologica doctrinas, omnia jam curis vestris rite sint comparata, ac a Ven. Fratre Johanne Keane, Episcopo Tit. Jassensi, ejusdem Lycæi rectore, quem ad Nos misistis, libenter statuta ac leges vestræ Universitatis excepimus, quas Nostræ auctoritati et judicio subjecistis. Qua in re omni laude dignissimum judicamus consilium vestrum, qui anno centesimo ab ecclesiastica hierarchia istic constituta, monumentum ac memoriam perpetuam rei auspiciatissimæ initiis Universitati positis, statuere decrevistis. Nos itaque cura confestim suscepta explendi justa desideria vestra, leges Universitatis vestræ ad Nos allatas delectis S. E. R. Cardinalibus e sacro Consilio christiano nomini propagando cognoscendas et expendendas commisimus, ut de iis ad Nos sua judicia referrent. Nunc eorum sententiis ad Nos delatis, Nos postulationibus vestris libenter annuentes, statuta ac leges Universitatis vestræ per has litteras auctoritate Nostra probamus, eidemque propria justæ ac legitimæ Universitatis studiorum jura tribuimus. Potestatem itaque Academiæ vestræ facimus, ut alumnos quorum doctrina experimentis probata fuerit, ad gradus quos vocant Academicos provehere possit, itemque ad magisterii lauream, tum in philosophicis et theologicis doctrinis, tum in jure Pontificio cæterisque disciplinis in quibus gradus et lauream conferri mos est, cum earum in Academiæ sede progredientibus annis fuerint magisteria instituta. Volumus autem te, Dilecte Fili Noster, vosque Venerabiles Fratres, rectæ studiorum rationi et disciplinæ alumnorum in vestra Universitate tuendæ, vigili cura præesse, sive per vos ipsos, sive per delectos ex vobis antistites, quos

huic muneri præficiendos censueritis. Cum porro princeps inter Episcopales Fœderatorum Americæ Septentrionalis Statuum sedes Baltimorensis sit, Baltimorensi Archiepiscopo ejusque successoribus munus tribuimus, ut supremi Academiæ moderatoris seu Cancellarii auctoritate fungatur. Cupimus præterea ut studiorum methodus servanda, seu programmata disciplinarum quæ in Universitate vestra tradentur, ac imprimis rei philosophicæ et theologicæ, huic Apostolicæ Sedi cognoscenda exhibeantur, quo ejus approbatione firma et rata sint, atque uti Universitatis ejusdem magisteria in omni doctrinarum genere ita sint constituta, ut clerici juvenes ac laici æque opportunitatem habeant, qua possint pleno doctrinæ pabulo nobilem scientiæ cupiditatem explere. In his autem magisteriis volumus, ut juris quoque Pontificii et juris ecclesiastici publici doctrinæ tradendæ schola instituatur, quam doctrinam his præcipue temporibus magni momenti esse cognoscimus. Hortamur porro vos omnes, ut vestra seminaria, collegia, aliaque catholica instituta Universitati vestræ prout in statutis innuitur adscribi curetis, omnium tamen libertate salva et incolumi. Quo autem uberiores fructus ex variis Lycæi Magni disciplinis in plures deriventur, placet ut ad eas scholas præsertim theologicas et philosophicas ne dum admittantur ii qui ea studia absolverint ut Concilii Plenarii Tertii Baltimorensis decreta ferunt, verum et ii etiam qui vel incipientis vel proseguendis ejus scientiæ curriculum navare operam velint. Quoniam vero hæc magna studiorum Universitas non modo ad Patriæ vestræ decus augendum pertinet, sed uberes et salutares fructus tum ad sanæ doctrinæ propagationem tum ad catholicæ pietatis præsidium pollicetur, jure confidimus Americanos fideles pro sui magnitudine animi, suæ liberalitatis opem, ad cœptum opus splendide perficiendum, desiderari a vobis non passuros. Constituta autem per has Nostras litteras Universitate Washingtonensi indicimus, ne ad alia hujus generis instituta procedatur inconsulta Sede Apostolica. Hæc quæ hisce litteris declaravimus et constituimus, perspicuo argumento fore vobis arbitramur studii et sollicitudinis

qua afficimur, ut gloria et prosperitas catholicæ religionis in ista regione in dies magis augeatur. Cæterum Deum Clementissimum, a quo omne datum optimum et donum perfectum dimanat, impense rogamus, ut incœpta vestra secundo lætoque exitu ad animorum vestrorum vota fortunet, idque ut feliciter contingat Apostolicam Benedictionem, sinceræ Nostræ dilectionis testem, tibi Dilecte Fili Noster, vobisque Venerabiles Fratres, et universo Clero ac Fidelibus quibus præsidetis, in auspiciis omnium cælestium munerum peramanter in Domino impertimus.

Datum Romæ, apud Sanctum Petrum, die 7 Martii D. Thomæ Aquinati sacra, A. MDCCCLXXXIX., Pontificatus Nostri Duodecimo.

LEO PP. XIII.

RESCRIPTUM

S. CONGR. DE PROPAGANDA FIDE DIEI 23

MARTII 1889.

ROMÆ, die 23 Martii 1889.

R. P. D. JOANNI JOSEPHO KEANE,

Episcopo Jassensi, Rectori Universitatis Washingtonensis.

Illme. ac Rme. Dne:—In Litteris Apostolicis sub die 7 Martii 1889 datis inter alia hæc disponuntur: “Constituta autem per has litteras Universitate Washingtonensi, indicimus ne ad alia hujus generis Instituta procedatur inconsulta Sede Apostolica.”

Porro ne hæc dispositio æquivocationi, aut non rectæ interpretationi locum relinquat, Sanctitas Sua prædictam clausulam ita intelligendam esse declaravit, ut de alia Universitate in Statibus Fœderatis Americæ Borealis agi nequeat nisi postquam omnes facultates ordinariæ in Universitate Washingtonensi constitutæ sint, ac nisi ante quamcum-

que hac super re pertractationem Sancta Sedes consulatur.

Interim Deum precor, ut te diutissime sospitet.

Amplitudinis Tuæ

Uti Frater addictissimus

JOANNES Card. SIMEONI *Præfectus*.

✠ D. Archiep. Tyren. *Secret.*

CONFERENCE.

MANNER OF RECITING THE "ANGELUS" AND THE "REGINA CŒLI."

IN a general chapter of the Franciscan order held at Pisa, in 1262, S. Bonaventure prescribed to the priests of his order that they admonish the people to recite every evening *three Hail Marys* to honor thereby in a special manner the mystery of the Incarnation. In the following century, Pope John XXII attached special Indulgences to this practice, which have been increased by successive Pontiffs. This is the true origin of the "Angelus." (For the Indulgences, vide *Raccolta*). During the Paschal season the "Regina Cœli" is recited instead of the "Angelus."

According to Brief of Benedict XIII., (Injunctæ nobis, 14 Sept. 1724), these prayers must be recited *kneeling, three times* a day, *at the sound of the Bell*. (It is not necessary, in order to gain the Indulgences, that the bell be blessed).

By a later rescript the same Pontiff granted the same Indulgences to Religious Orders and to persons living in community, even if they did not recite the Angelus at the sound of the bell, being prevented by some exercise of their Rule, provided they said it *immediately after*.

Benedict XIV ordained (Apr. 20, 1742) that these prayers be said *standing*, from the evening (first Vesper) of Saturday the entire Sunday. The same Pontiff prescribed that the "Regina Cœli" be substituted for the "Angelus," from Sat-

urday before Easter (after the "Alleluja") to conclude with the Mass until Trinity Sunday. By decree of the S. C. I. (12. Mar. 1855, n. 367 ad 5) it is necessary to end the "Regina Cœli" with the Versicle "Gaude et lætare," in full, and the proper prayer, as a condition for gaining the Indulgence.

The Indulgences are likewise gained :

1. By those who, not knowing the "Regina Cœli" by heart, recite the "Angelus" instead.

2. By those who say these prayers about the ordinary time of the "Angelus," in places where there is no Angelus bell. (Pius VI, 18 March 1781).

3. *By those who are reasonably prevented from kneeling or advertising to the sound of the Angelus bell*, provided they recite it devoutly at the usual time. Be it remembered that those who say the *Angelus* are obliged to add the versicle "Ora pro nobis, Sancta Dei Genitrix," etc., and the oration: "Gratiam tuam quæsumus," etc., in order to gain the Indulgences. This, not essential heretofore, has become so by decree of S. C. I. 3 Apr. 1884. The same holds good, as was said above, of the "Regina Cœli."

4. By those who do not know the prescribed prayers and cannot read, *if they recite five Hail Marys*.

INSCRIBING THE NAMES OF THOSE WHO RECEIVE THE SCAPULAR.

According to a Decree of the S. Congr., April 27, 1887, those who receive the scapular must have their names entered into a register to be sent to one of the canonically erected confraternities of the respective order.

Quæ. We invested a great number of persons at a mission recently, and not knowing of the decree, omitted to inscribe the names. Do these persons lose the Indulgences by reason of the accident, which was no one's fault?

Resp. Good faith and ignorance are of no account in the matter of Indulgences. The persons vested in the scapular are members of the confraternity, but miss its benefits until their names are duly enrolled. This may be done as best it can, either without their knowledge, so far as the names are

remembered, or by announcing the fact of the omission publicly.

“ MISEREATUR VESTRI ” IN ADMINISTERING HOLY
VIATICUM.

Qu. The Rubric for administering Holy Viaticum says: “ Postea facta de more confessione generali, etc., sacerdos dicit: *Misereatur*, etc., *Indulgentiam*, etc.” De Herdt (Prax. iii. 191,5). explains: “ Dicit *Misereatur* et *Indulgentiam* signandum infirmum ut alias, sed in singulari, *tui*, *tuorum*, etc., quia status infirmi exigit, ut preces integræ pro ipso dicantur.”—But is this rule to be observed also when Holy Viaticum is given to several persons in the same room?

Resp. If Holy Viaticum is given to several persons in the same room, the *Asperges me*, *Adjutorium*, oratio *Exaudi, Confiteor, Misereatur, Indulgentiam, Ecce Agnus Dei*, are said once for all those present who are to receive Holy Viaticum or Holy Communion. (Vide De Herdt, III, 196.—Wapelhorst n. 281, 14.) Hence *Misereatur vestri*, and *Indulgentiam*, etc., *vestrorum* is the proper form under the circumstances.

Nota. The “ Ephemerides Liturgicæ ” contend that the plural form is to be used even in the case of *one person receiving H. Viaticum*, because the Rubric of the Ritual, making no distinction, simply says: *Misereatur*, etc., apparently referring to the ordinary form used in the distribution of Holy Communion, which is *Misereatur vestri*. The use of the singular is said to have been introduced by Barruffaldi from a faulty edition of the Ritual, and was copied by later Rubricists.

INDULGENCES OF THE FIRST MASS.

By Decree of the S. C. I., Leo XIII granted a number of Indulgences on occasion of the first Mass of a newly ordained priest, for himself and for the faithful assisting at this Mass. As it may be desirable to have these Indulgences announced on the Sunday previous to the solemn occasion of a first Mass, thus “ Keeping alive among the Christian people a constant reverence for the dignity of the sacred priesthood,” we give them here in full.

1. *A plenary Indulgence for the newly ordained priest on the*

day of his first Mass. The conditions are : Confession and a visit to the church, with prayer according to the intention of the Sovereign Pontiff.

2. *A plenary Indulgence for the blood relations* (to the third degree inclusive), who devoutly assist at this Mass. The Conditions are : Confession and holy Communion, (which need not be made *at this Mass*, but may be received earlier in the morning or outside of Mass), and prayer according to the intention of the Sovereign Pontiff.

3. *A partial Indulgence of seven years and seven quarantines to all the faithful* who devoutly assist at this Mass, if with a contrite heart they pray according to the intention of the Sovereign Pontiff.

(S. C. I. die Jan. 16, 1886).

(FOR RELIGIOUS COMMUNITIES.)

By Brief of Paul V, "Romanus Pontifex," May 23, 1606, the newly ordained priests of religious orders enjoy the privilege of a *Plenary Indulgence* on the day of their first Mass, after having made their confession. All the religious who assist at this Mass gain the same Indulgence, provided they have confessed and received Holy Communion or said Mass on that day.

ON WHICH SIDE IS TO BE THE SEAT FOR THE CELEBRANT
DURING HIGH MASS?

According to the general Rubrics of the missal (Tit. xvii. 6.) the celebrant sits at the epistle side.

WHICH IS IN THE LITURGICAL LANGUAGE THE RIGHT
SIDE OF THE ALTAR.

The gospel side, according to several decrees and the general understanding of writers on Liturgy.

IS THERE ANY RULE BY WHICH THE SACRISTY IS TO BE
BUILT ON ONE SIDE RATHER THAN THE OTHER OF THE ALTAR?

As the celebrant of Mass is to approach the altar from the

epistle side, it appears that the sacristy should rather be on that side.

AD CASUM M. H.

Quæris, M. H., argumenta. Quid autem proderunt cum tu ipse (quod Inculenter apparet) Angelici argumentorum *Summam* sæpius pervolutasti, quin desiderata ibi inveneris. Animam tamen huic præcipue advertas veritati: Fides quæ adesse sensu non percipitur, necessario deesse dici non potest. *Velle credere fidem præstitit patri pro filio a dæmone obsesso intercedenti, qui ita cum lacrymis: "Credo, Domine; adjuva incredulitatem meam"* (S. Marc. IX, 23). De cætero: "Sta in testamento tuo."—"Sta in sorte propositionis et orationis."—"Confide autem in Deo, et mane in loco tuo." Ita Ecclesiasticus Jesu filii Sirach, cujus doctrinæ animam qui intendit sapientiam sorbet et pacem.

Ad difficultates autem propositas brevissime respondeo. Si quidem cum responsis petas rationes, ostendo sacros unde haurias ingenii lympham fontes:

Ad 1^m Affirmative *per se*.

Ad 2^m Cfr. S. h. Sum. heol. I. a II. A. 2. ad 2.

" " " II. II I. A. 5. and II, a. 4.

" Billuart. Dissert. I. A. II. ad 2^m.

" Gonet—Clypeus Diss. I. §IV. ubi fusius tota difficultas discutitur.

Ad 3^m Cfr. Billuart Tract. de Fide Dissert. II. Plenissime ac clarissime tota quæstio explicatur apud Mazella, De Virtutibus Infusis. Diss. I-IV.

Ad 4^m Cfr. loca supra citata ad 1^m. "Nihil prohibet illud quod *secundum se demonstrabile et scibile ab aliquo accipi ut credibile*, qui demonstrationem non capit." Sum. Th. I. supra.

Ad 5^m Licet et per se debet.

Ad 6^m Nego suppos. "Facienti quod in se est Deus non denegat gratiam."

ANALECTA.

THE PASCHAL CANDLE AT BENEDICTION.

THE Paschal Candle is not to be lighted *every time* that Benediction is given with the Most Bl. Sacrament. (This does not imply that it must be extinguished when Benediction follows *solemn* Vespers.)

Dubium.—Utrum quoties detur benedictio SSi. Sacramenti cum ostensorio, tempore paschali, cereum paschalem toties accendere liceat?

Resp. Negative.

(S. R. C. die 8 Feb. 1879 n. 5764, iii.)

Alleluja IN OFF. VOTIVO DE PASSIONE.

The *Alleluja* is to be said in the Votive Office of the Passion during Paschal time.

Dubium.—Tempore Paschali in Officio Votivo Passionis estne addendum *Alleluja* et servanda ejusdem temporis propria?

Resp. Affirmative, et adhibeatur color rubeus toto anni tempore.

(S. R. C. die 24 Nov. 1883, n. 5896, ii.)

THE *Alleluja* AND THE MISSA DE REQUIE.

In the Antiphon and Versicle said by the celebrant, if he distribute H. Communion immediately before or after Mass, *Alleluja* is to be added during Paschal time. This is to be omitted whenever the Mass is *de Requie*.

Dubium.—Quum tempore Paschali administrandum est SS. Eucharistiæ Sacramentum ante vel post Missam de Requie, debentne dici oratio et versiculi de tempore atque *Alleluja*?

Resp. Affirmative quoad orationem et versiculos; negative quoad *Alleluja*.

(S. R. C. die 26 Nov. 1878; n. 5896, ii.)

NEW FORM FOR BLESSING THE BROWN SCAPULAR.

As was said in the April number of the Ecclesiastical Review¹ (page 133), the sign of the cross is not sufficient for the Blessing of the Scapular, but the regular form of the Ritual is to be used. The formula to be found in the last editions of the Roman Ritual is the long one called “*Propria Ordinis Carmelitorum.*” The S. C. I. had, indeed, decided that any form might be used, provided it expressed *substantially* the acts of blessing, investing, and receiving into the confraternity.* Hence a number of different short formulæ were up to this in actual use, though not inserted in the Roman Ritual. At the

¹ A word was inadvertently omitted in the article on the Brown Scapular. Line 13 page 174, reads properly: “must abstain from flesh meat on all *Wednesdays*, Fridays, and Saturdays.

* S. C. I., die 24 Aug. 1844. (Decr. auth. n. 329 ad 3)—Id., die 18 Aug. 1868.

request of the several priests, principally the Redemptorist Fathers, a short formula has been authorized for the common use of the entire clergy who enjoy the faculty of investing, which will, no doubt, find its place in the next editio typica of the Ritual.

FORMULA BENEDICENDI ET IMPONENDI SCAPULARE

B. M. V. DE MONTE CARMELO

ab omnibus adhibenda sacerdotibus facultatem habentibus adscribendi Christifideles Confraternitati ejusdem Scapularis.

V. Ostende nobis Dne misericordiam tuam.

R. Et salutare tuum da nobis.

V. Dne exaudi etc. . . .

V. Dnus vobiscum.

OREMUS.

Domine Jesu Christe, humani generis Salvator, hunc habitum quem propter tuum tuæque Genitricis Virginis Mariæ de Monte Carmelo amorem servus tuus devote est delaturus, dextera tua sanctifica, ut eadem Genitrice tua intercedente, ab hoste maligno defensus in tua gratia usque ad mortem perseveret : Qui vivis.

Deinde aspergat aqua benedicta habitum et postea ipsum imponat, dicens :

Accipe hunc habitum benedictum precans Sanctissimam Virginem, ut ejus meritis illum perferas sine macula, et te ab omni adversitate defendat atque ad vitam perducatur æternam. Amen.

Deinde dicat :

Ergo, ex potestate mihi concessa, recipio te ad participationem omnium bonorum spiritualium, quæ, cooperante misericordia Jesu Christi, a Religiosis de Monte Carmelo peraguntur. In nomine Patris et Filii et Spiritus Sancti. Amen.

Benedicat te Conditor cœli et terræ, Deus omnipotens, qui te cooptare dignatus est in confraternitatem B. Mariæ V. De Monte Carmelo, quam exoramus, ut in hora obitus tui conterat caput serpentis antiqui ; atque palmam et coronam sempiternam hæreditatis tandem consequaris. Per Christum D. N. Amen.

*Aspergat aqua benedicta.*A. Card. BIANCHI S. R. C. *Præfectus*.

THE ASSISTANT PRIEST AT A FIRST MASS.

Dubium. An Presbyter assistens primæ Missæ neo-sacerdotis, uti debeat stola a principio Missæ usque ad finem, uti assolent nonnulli, vel an eam assumere debeat a principio Canonis usque ad Consummationem tantum?

Resp. Servetur consuetudo.

(S. R. C., die 11 Junii 1880, n. 5809, XII.)

Dubium. An in prima Missa novi sacerdotis eandem solemniter celebrantis assistere possit præter sacros ministros, ut supra, unus Presbyter cum pluviali non obstantibus Decretis S. Rituum Congregationis, ac præsertim Decreto diei 15 Martii in Pictorien., quo hujusmodi abusus in Missa solemnij cujuscumque simplicis sacerdotis omnino interdictus est. Ratio dubitandi est quia nonnulli contendunt id permitti recentiori Decreto die 11 Martii 1837 in Mathelicen., quo (ajunt ipsi) prohibita sunt tantum aliquæ actiones hujus Presbyteri assistentis cum pluviali novo sacerdote, veluti aspersio aquæ benedictæ ante Missam, gestatio stolæ subtus pluviale, ministratio patenæ ad fidelium Communionem, incensatio celebrantis facienda loco diaconi, etc., sed non est prohibita assistentia ipsius Presbyteri cum pluviali.

Resp. Posse tolerari dummodo assistat tantum ad librum.

(S. R. C. die 1 Dec. 1882, n. 5860, II.)

 BOOK REVIEW.

S. THOMÆ AQUINATIS OPUSCULA SELECTA, AD FIDEM OPTIMARUM EDITIONUM DILIGENTER RECUSA, opem ferente quodam sacræ Theologiæ Professore. Tom. IV., opuscula philosophica xxxi. continens, quorum præcipua Summa Logicæ—De fallacia—De ente et essentia—De potentiis animal.—De pulchro et bono, etc., etc. Parisiis: P. Lethielleux, 4, via Casette.

The publishers of this volume deserve the high encomium paid them by Leo. XIII. in his letter commendatory of their Bibliotheca Theol. et Phil. Scholastica, and their Summa Theol., for they certainly have done and are

doing good service in spreading the "Wisdom" of St. Thomas. Besides their excellent edition of the Saint's greatest work, and their convenient "Contra Gentiles," they have done much to bring within reach of the average student the other treatises of the Angelic Doctor, the "Quæstiones Disputatæ" and the "Opuscula." The value of these shorter productions of St. Thomas lies in the fact that they form in great part the basis of his larger works and often treat *in extenso* individual questions compacted in the "Summa." The volume before us contains the more important "Opuscula Philosophica," and can be had distinct from the three preceding volumes, which comprise the "Opuscula Theologica." On the authenticity of some of these tracts critics are not agreed, but their intrinsic worth is such as to merit their reputed origin. For instance, the "Summa Logicæ Aristotelis," if not compiled by the Saint himself, could have come only from a mind having equal grasp of the Philosopher's dialectics. The treatise "De Ente et Essentia," wherein the undoubted master's hand has sketched almost the entire scholastic ontology, is itself a treasure. Its value might have been much enhanced, however, by adding to it the commentary of Cajetan, even had it involved the omission, say, of Opuscula XVI. XXIX. and XXX., though we believe such sacrifice would not have been necessary.

S. ALPHONSI M. DE LIGUORI LIBER DE CÆREMONIIS MISSÆ EX ITALICO IDIOMATE LATINE REDDITUS, OPPORTUNIS NOTIS AC NOVISSIMIS S. R. C. DECRETIS ILLUSTRATUS NECNON APPENDICIBUS AUCTUS opera Georgii Schober C. SS. R. Editio altera emendata et aucta.—Ratisbonæ, Neo Eboraci et Cincinnati: Fr. Pustet. 1888.

This is practically the third Latin edition of the original Italian work. But as a great number of changes, affecting both the text and the notes, had been introduced into the new translation of Fr. Schober, it was printed some years ago as the first Latin edition. In the present volume no liberties have been taken with the text in order to accommodate the Saint's teaching to the later decisions of S. Congregations, but all such changes are referred to in copious footnotes. As St. Alphonsus treats principally of the ceremonies of the Mass, and merely touches upon that part of the Missal which contains the general Rubrics, the editor has wisely and with much ability supplied this portion of the present work in a number of Appendices, which fill fully one half of the book and embody the later decrees of the S. Congr., in regard to conventual, parochial, Votive, and Requiem Masses.

BREVIARIUM ROMANUM. Editio tertia post typicam. Ratisbonæ, Neo Eboraci et Cincinnati: Sumptibus et Typis Fr. Pustet. 1889.

This new edition, whilst yielding nothing in the accuracy, text, and beauty of form to its predecessors, is by far the most convenient of the different authorized editions.

The only objection which could have been made to the 8vo edition of the new Breviary issued by order of the Holy See, was that it was somewhat too bulky to be easily carried about. The size of this last edition removes that difficulty without diminishing any of the other excellent features of Pustet's Liturgical Publications. Besides containing all the recent offices, there has been added a small pamphlet, which can be removed, containing the Psalms of Lauds, the Hours, Vespers, and Complin, as well as the common antiphons, Versicles, and Responses. This does away with the necessity of continually turning over to the different parts of the Breviary in reciting the office.—We also call attention to the second edition of the

OFFICIA VOTIVA per annum, cum psalmis et precibus in extenso, 1888.

MISSALE ROMANUM. Editio tertia post Typicam, 1889.

This last edition has, after having received all necessary additions up to date, been separately approved by the S. Congregation. It contains at the end the Proprium Missarum granted to several dioceses in the United States. It is needless to recommend this as other books of the same character, which have received the highest possible approbation in the fact that they are the sole editions issued under the direct authority of the Holy See, so that all others are bound to conform to these, both as to the text and the Rubrics, under pain of ecclesiastical censure.

INTRODUCTION A L'ÉTUDE DE L'ÉCRITURE SAINTE. D'après "La Sainte Bible, avec commentaires," par M. M. C. Trochon et H. Lesêtre. Tome première: Introduction Générale.—Paris: P. Lethielleux.

INTRODUCTION AU PENTATEUQUE.—LA GÉNÈSE. Par H. J. Crelier.—Paris: P. Lethielleux.

We reserve a review of both the above works for a future opportunity.

LA SAINTE BIBLE. Texte de la Vulgate, Traduction Française en regard. Avec Commentaires Théologiques, Moraux, Philologiques, Historiques, etc., rédigés d'après les meilleurs travaux anciens et contemporains. Introduction Générale aux Évangiles, par M. l'abbé L. CL. Fillion. pp. 137. Paris: P. Lethielleux. 1889.

Though there is a deplorable lack of English works on Biblical subjects

by Catholic writers, conversant with the full results of recent critical research, yet we have reason to be grateful that the demand is being supplied by Latin and French equivalents—by such works as the *Cursus Sacræ Scripturæ*, representing the labors of the Jesuit Professors formerly at Maria Laach, and the present *La Sainte Bible*, of which the volume before us forms a part. The latter great commentary has just been completed, forming thirty-nine volumes, (bound in twenty-five). Amongst its contributors are such scholars as Trochon (Gen. Introd., Numbers, Deuteronomy, Prophets.), Lesêtre, (Job, Psalms, Sapiential Books), Drach (Epistles, Apoc.), Fillion (Gen. Introd. to Gospels, Four Gosp., Synopsis Evang.), and others no less eminent.

The Introduction to the Gospels by the Abbé Fillion is truly a *multum in parvo*. Within its brief compass, its author has condensed a vast amount of systematically disposed erudition—well nigh exhausting the literature of its individual subjects—on the number, arrangement, titles, contents, mutual relations, chronology, primitive texts, criticism, Divinity, beauty, harmony of the Gospels,—the symbolic and artistic representations of the Evangelists, their mutual resemblances and differences, etc. As we expect to enter more closely into its matter hereafter, we shall content ourselves now with recommending the work to those who wish to gain an accurate knowledge of the plan, range, scope, of the Holy Gospels, and a deeper insight into the Life, historical and spiritual, of our divine Lord. Together with the author's *Synopsis Evangelica*—a harmonized arrangement in parallel columns of the four Gospels—it forms what is necessary for satisfactory study of the sacred record. Those who have Fr. Coleridge's "Life of our Life" possess in English what is given in the Latin synopsis, and *some* of the wealth of the general introduction. In the latter, however, is found the completion and perfection of Fr. Coleridge's work. The "Life of our Life" aims first and last at bringing out the spiritual meaning of our Saviour's history. Hence its author uses his critical strength and store only as bearing on his scope, *i. e.*, on harmonistic questions. What Fr. Coleridge purposely omits, the Abbé Fillion aptly supplies—giving that historical knowledge of what may be called the material side of our Lord's history, (though he by no means omits the spiritual elements) which, when used in reverent spirit, contributes so much to render precise, and fasten in memory, the details of the Inspired Text.

DE ROSARIO MYSTICO. Discursus pædicabiles, selecti ex percelebri opere super Litanias Lauretanas P. F. Justini Miechoviensis, O. P., ad usum Concionatorum. Editionem emendatam et auctam curavit J. Ziegler, canonicus Ratisb.—Ratisbonæ: Institutum Librarium, pridem G. J. Mauz, 1889.

This work, which in substance had been published before by a Neapolitan priest, Pefella, has been revised and complemented by its present editor.

It will prove an available store to preachers, especially during the months of May and October. The book is divided into three parts, the first of which treats of the Archconfraternity of the H. Rosary; the second, of the Rosary as a form of Catholic devotion; and the third explains the different mysteries, drawing on Sacred History and the Fathers, so as to make this part of the book a good help for private meditation as well as for sermons.

HAND-BOOK OF HUMILITY: OR, THE LOVE OF SELF-CONTEMPT. From the Italian of Father Joseph Ignatius Franchi, Superior of the Oratory, Florence. New York: The Catholic Publication Society Co.—London: Burns and Oates. 1889.

If we accept the judgment of the men best fitted to take a correct diagnosis of the disease which afflicts the body social and religious, in these days, our affliction means self-sufficiency. If it was always at the root of evil, it was never so pronounced or so universal since pagan times, as it is in our modern society. Humility is still, as formerly, the only direct antidote, yet a cynical writer of the world's school has ranked it, we are told, among "the dropped virtues," together with faith, and charity, and purity. "The one least known of the four," says the late lamented Bishop Ullathorne, in his admirable work on the subject (*The Groundwork of the Christian Virtues*), "and consequently the most misunderstood, is the virtue of humility, and yet it is the very groundwork of the Christian religion. Not only is it widely misunderstood, but often despised, and the cause of this contempt is the pride of a false freedom." Really good books on the subject are therefore very opportune. The present volume comes to us from an approved source. It has a letter of introduction from Cardinal Gibbons, which, presented as it is by a veiled form, places the anonymous translator in the graceful position of exemplifying the virtue which the book teaches. A great deal of the vivid, almost impetuous tone so commonly allied with perfect meekness in the language of spiritual persons, and which must have been in the original, is still preserved in the

English version. The notes added by the translator are by no means needless, and prove the judgment exercised in the translation of a subject which is easily misunderstood, for it is certainly true, as Bishop Ullathorne says, that only those that have the virtue are safe from misunderstanding it, if they are not put on their guard.—The treatise contains a short life of the Author, Fr. Ignatius Franchi, which also illustrates his maxims as given in the book. Starting with the truth that every Christian can and ought to judge himself deserving of contempt, the writer leads us through the study to the love of this virtue, points out in short articles the efficacious means to acquire it, and exhorts the Christian to seek eagerly after this precious knowledge. And lest contempt of self destroy its own fruits by allying to itself the contempt of others, the book closes with a supplementary warning against contempt of our neighbor. Fr. Gaétan Migliorini's thoughts on humility and some devotional exercises, to enforce the practice of this virtue, are added. Thus the book is good help to the Christian, especially to him who lives in the world. It differs from the larger work of Bishop Ullathorne, already referred to, in being less lofty in its thought and form, and therefore more accessible to the general reader, whilst it is more comprehensive than the little work (which, I believe, has been translated twice into English, recently) from the pen of our illustrious Pontiff Leo XIII., which was addressed to the Seminarists at Perugia. If we say the book is useful to the people in the world, we do not exclude the devout anywhere. "There are souls," says the abbot Armand Jean, in his *Maxims*, "whom it is difficult to restrain in the desire they have for practising penance and leading an austere life. You cannot condemn them: Yet it is not to austerity that Our Lord has promised His Kingdom, but to humility." *Maxims*, I. i, 60.

THE ROMAN HYMNAL. A complete manual of English Hymns and Latin Chants for the use of Congregations, Schools, Colleges, and Choirs. Compiled and arranged by REV. J. B. Young, S. J. Fifth Edition. Fr. Pustet & Co. (Price 1.00).

It may be said of this book, as of those having a similar character and aim, that, the sooner they are introduced into our schools and congregations, the quicker will those annoyances from church choirs, of which pastors frequently and with reason complain, vanish. Our people will not only better relish the beauty of Catholic worship if congregational chant take the place of select choirs, but it will contribute much to the

general edification and largely lessen the expenses for music which is frequently only a hindrance to prayer.

THE SACRED HEART OF JESUS. Short meditations for the month of June. By Rich. F. Clarke, S. J.—Benziger Bros. 1889. (Price 20c.)

THE APOSTLESHIP OF PRAYER. By Father Henry Ramière, S. J. A New Translation, with Notes, References, Analysis, and Index. Philadelphia, Messenger of the S. Heart, 114 So. Third Str. 1889. (The Sacred Heart Library).

We are to be thankful to the Editor of the American "Messenger of the S. Heart" for having undertaken a series of publications by which the theology of Catholic Devotions is to be popularized. They are to be issued in quarterly supplements to the "Messenger" and can be bound in separate volumes. Father Ramière's work opens the series in two numbers, to be followed by Galliffet's book on the Devotion of the S. Heart, which has been out of print for some time. The method adopted by Father Dewey of spreading sound literature on a subject which is easily misunderstood and more easily abused if the clear teaching of Catholic dogma do not continually guard the practice, is highly commendable and effective. (Price, per number, 25c.)

SHORT LIVES OF THE SAINTS, or our Birthday Bouquet, culled from the shrines of the Saints and the gardens of the poets. By Eleanor C. Donnelly. Third Edit.—Benziger Bros. (Price \$1.00.)

A useful Premium book.

CATHOLIC WORSHIP. The Sacraments, Ceremonies, and Festivals of the Church explained in questions and answers. By Rev. O. Gisler. Translat. By Rev. R. Brennan, LL.D. (Tenth Thousand). Benziger Bros. (Price, 15c.)

ST. THOMAS-BLAETTER. Zeitschrift fuer die Verbreitung der Lehre des h. Thomas. Herausgegeben von Dr. C. M. Schneider. Regensburg: G. I. Manz, 1889. Pr. 24 fasc. per an. Mk. 8.)

We would call attention to this excellent periodical publication, devoted to the interests of Thomistic theology in a way which can be appreciated by all classes of readers.

POCKET PEW REGISTER and School Assessment Record. Charles M. Carroll, McGregor, Iowa.

A very useful pocket journal for entering and keeping a survey of Pew Rents and School Payments.

AMERICAN ECCLESIASTICAL REVIEW.

VOL. I.—JULY, 1889.—No. 7.

THE CLERGY AND THE CATHOLIC UNIVERSITY.

THE manifold relations of the Catholic University of America to the clergy of our country naturally form a fitting theme for the pages of the ECCLESIASTICAL REVIEW. Gladly do I accept the invitation so kindly extended by its editor to pen a few introductory lines on the subject, and then with fullest confidence do I entrust the development of its details to the earnestness of zeal and correctness of views which, it is already evident, are his characteristics.

It may be said without flattery that the clergy of the United States are an object of well deserved admiration to the universal Church. Their work during the century now closing stands almost without a parallel in ecclesiastical history, and they are rewarded not only with the grateful devotedness of their own people, but also with honor and praise from all the nations of the world.

But the work accomplished forms only the foundations for the nobler work yet to come. The Church in America has only been preparing for the great part that she is to take in shaping the world's future. One need not be much of a diplomatist to recognize that America is giving tone and direction to the march of humanity ; and one need not be a profound theologian and philosopher to see that on the influ-

ence of the Catholic Church in our country must it mainly depend that the direction given be wise and salutary.

An essentially necessary condition for the Church's exercising this needed influence is that she should be recognized as the greatest intellectual power in the land. She must be seen of all to have not only the fulness of grace, but also the fulness of truth. She must show herself to be still as ever the light of the world, and with a light fully adequate to all the intellectual needs and all the intellectual dangers of the generation we live in and of the times we see opening before us.

The intellectual provisions which have sufficed for the Church's work in America hitherto could by no means suffice for the requirements of the future. If, with prudent foresight, we are to provide now for the coming needs, it behooves us to carry the appliances of Christian education not only to their broadest extent but also to their fullest height. We possess in comparative abundance means for the supply of ordinary educational needs, and they are being steadily multiplied, with an energy that is most praiseworthy. But we are wanting in those institutions of highest learning, which have been the glories of Christendom in all past ages. Nor is this to be wondered at, nor does any blame attach to it, since our circumstances hitherto rendered institutions of that order neither necessary nor possible. But circumstances are changing fast; they are bringing with them a demand which is already making itself urgently felt; and it is our bounden duty to supply it. Hence the action of the Third Plenary Council in decreeing the institution of the Catholic University of America; hence the earnestness with which our holy Father Leo XIII urges us to labor unanimously for its full accomplishment.

The Catholics of America have responded nobly to the appeal of their Bishops and of the Vicar of Christ. The project is but as of yesterday; yet financial means have already been supplied for laying solidly the foundations of the great work by the establishment and endowment of its

Divinity Department, which is to open next November. In accomplishing this result, the bounty of the laity has been rivalled by the self-sacrificing generosity of many of the clergy, who deemed it an honorable thing to take part in such a work, and especially in that department of it which is primarily meant for the advantage of the clergy. Most of them, doubtless, might consider that the University could be of no direct benefit to themselves. But it is not that consideration that has hitherto animated their endeavors. In all their labors they have been providing for generations to come. "*Sic vos, non vobis*" has been their motto. They have ever asked, not, will it benefit me, but will it benefit the Church of God? and the well pondered judgment of the Bishops and of the Pope has put it beyond reasonable doubt that the University is destined to do incalculable good to the Church and country.

The great work is well begun; but it is only begun; our efforts must be unintermitting for years to come. Much must still be done to bring even the Divinity Department to its full development and usefulness, and then the organization of the faculties for lay students must be pushed on without delay. Generous contributions are still greatly needed, that the work may not halt, but may advance as it ought. Funds are needed to endow other professorships, in order that our theological, biblical, philosophical, and historical teaching may be carried to that full development demanded by the scientific conditions of the age. Funds are needed to endow scholarships for the support of deserving students, local scholarships, to be competed for by the best students in local institutions, and general scholarships, to be competed for by all comers. Funds are needed to establish prizes for the reward of distinguished merit among the graduates, a most desirable incentive to the best endeavors. Funds are needed to enlarge the Library and make it worthy of such an institution. Funds are needed to render the Divinity buildings adequate to the demand already made for accommodations, and to erect the buildings needed

for the other faculties, which must be opened as soon as possible. A mighty task still lies before us, and we dare not relax our efforts.

What, then, can the clergy do towards all this? They can do very much, and we earnestly invoke their hearty and active co-operation. They can earn our gratitude by sending their names to any of the Board of Directors, to be added to the list of contributors, as it may not be in our power to call on them personally. They can spare us embarrassment by promptitude in handing in the instalments of their subscriptions. They can aid the undertaking very materially by speaking of it to their people as a work in which Catholics of means ought to take part, at least by remembering it in their wills. They can organize concerted action for the endowment of scholarships. They can inspire talented students with a laudable ambition to profit by the advantages offered them in the University, and thus confer on the institution the greatest of all benefits by enlarging the sphere of its usefulness. They can themselves get permission from their Bishops to come and spend a longer or shorter time at the University, refreshing and perfecting their acquaintance with one or another branch of sacred learning; and they may be assured that for every priest thus coming to us there will be the most cordial of welcomes.

Thus there is evidently very much that the clergy can do to help on the work of the University, and, reciprocally, much that the University can do for any of them who desire it. And glad would we be indeed if the greater number of our clergy should desire it, and should participate in the intellectual advantages now being provided for them. The chief glories of the University will, of course, be found among those who will have both the time and talent sufficient for attaining the degrees which will be the crown of eminent proficiency, but I can truly say that her chief comfort and joy will be the impulse of intellectual improvement and aspiration which she hopes to impart to the doubtless far larger number who will

come to her, not for the finished course which would fit them for degrees, but for that start and help and guidance in higher studies which they acquire in one or two years, and which will be a blessing to them for life.

Thus I have thrown out a few suggestive ideas, confidently leaving their development to the Editor of the ECCLESIASTICAL REVIEW.

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CONFESSION IN THE SYNAGOGUE.

IN the "History of Confession" by the Rev. A. Guillois, translated into English by the Right Rev. L. de Goebriand, Bishop of Burlington¹ the obligation of confessing one's sins to a rightfully constituted minister of God appears in a new light. Though we cannot agree with all the arguments put forth by the Rev. Author in favor of confession, still the book contains many an instructive suggestion showing to a reflective mind the psychological congruity of confessing one's misdeeds to somebody. For the wide spread of this practice can hardly be explained, unless we admit that man, by the very constitution of his nature, needs some one before whom he may humble himself, and by whom he may be guided and consoled. A strictly theological argument for confession, however, we could not draw from this fact; it is especially to the existence of confession in the Synagogue, in the Old Law, the guardian and interpreter of all divinely revealed truths, that theology appeals when it professes to give more than mere arguments of congruity for the necessity of confessing our sins. The development of the argument may be seen in St. Bonaventure,² Hugo de S. Victore,³

¹ Benziger Bros., N. Y., 1889.

² In 4, dist. 17, p. 2, a. 1, quæst. 3. ³ L. 2 de sacram., p. 4, c. 1.

Bellarmin,¹ T. Waldensis,² St. Antoninus,³ Morinus,⁴ Guillois,⁵ and in many other theological treatises; for a merely scientific statement of the fact of confession in the Synagogue we may consult Pet. Galatinus⁶ and Buxtorf's *Synagoga Judaica*,⁷ besides many sources to be referred to in the course of our investigation.

It must be confessed that the argument of the great theologians mentioned above loses much of its force by an inaccurate statement of the fact in question, on which, nevertheless, the whole force of their argument depends. The statement as usually made admits a distinction, and, therefore, a qualified denial; and our adversaries know well what they may safely deny. In order to present the fact, namely, the existence of an obligation of confession in the Synagogue, in its true light, we shall first show the existence of such an obligation in general, then inquire into the limits of the obligation, and, thirdly, answer the principal objections of those who disagree with us in regard to the limits.

First, were the Jews in the Synagogue obliged to confess their sins in some way or another? Lev. iv. to vi. answers in the affirmative. The law prescribes that a delinquent should offer a certain sacrifice for his transgression: the anointed priest must offer a calf;⁸ the whole nation also a calf⁹; a prince had to offer a buck-goat,¹⁰ and a private citizen a she-goat¹¹ or an ewe, in case of an unwilful sin against the ceremonial law; if poverty rendered the offering of a she-goat or an ewe impossible, a pair of turtle-doves, or two young pigeons, or even the tenth part of an ephi of flour might be

¹ De poenit. 3, 3. ² Tom. 2 de sacram., c. 137. ³ Summ. Theol. P. iii. t. 14, c. 6 §1. ⁴ P. 129 ff.

⁵ History of Confession. p. 17.

⁶ L. 10, c. 3.

⁷ Basil, 1641, p. 428 sqq.

⁸ Lev. iv. 3. ⁹ Ibid. 14.

¹⁰ Ibid. 23.

¹¹ Ibid. 28: v. 6.

substituted instead.¹ In case an Israelite had been guilty of sins against justice² or of an infringement of the ceremonial law in sacred things,³ he must offer a ram as sin-offering. Hence from the sin-offering presented by a Jew the nature of his transgression might in general be conjectured. The words of Philo Judæus⁴ confirm what we have said. He testifies that the priests were obliged to eat the remnants of the sin-offerings in the temple, admitting neither their wives nor other members of their families, so that the sins of the penitents might not be made public.

But this is not all; the law required, moreover, in several cases, an open acknowledgment of the faults committed. In Lev. iv. 4, 15, 24; 29, 33 it is prescribed that the penitent should place his hand upon the head of the sin-offering,⁵ and from Lev. v. 5, xvi. 21, and Num. v. 7 it appears probable that a verbal confession of some kind was connected with piacular sacrifices. The following form of confession is said to have been prescribed to the individual delinquent presenting his own sin-offering:⁶ "O God, I have sinned, I have done perversely, I have trespassed before Thee, and have done so and so. Lo! now I repent and am truly sorry for my misdeeds. Let, then, this victim be my expiation."⁷ The forms of confession used by the High-Priest on the day of atonement⁸ are still to be seen in the Mishna.⁹ First the Pontiff must confess his own sins, laying his hands on the head of the calf: "I beseech Thee, O Lord, I have sinned, I have been rebellious, I have trespassed before Thee, I and my house . . ." After-

¹ Lev. v. 7, 11.

² Ibid. vi. 6.

³ Ibid. v. 15, 17.

⁴ Lib. de Victimis.

⁵ Comp. also Lev. i. 4; iii. 8; viii. 14, 18.

⁶ Cf. Outram, de sacr. l. 1, c. xv., § 10, 11.

⁷ Magee's Atonement and Sacrifice, n. 39.

⁸ Lev. xvi. 6, 21.

⁹ Yoma, iii. 8; iv. 2; vi. 2. See Leg. Mishn. lib. edit. Surenhus, Amstelodam, 1699.

wards, laying his hands again on the head of the calf, he confessed the sins of all his fellow-priests, using the above form; but after . . . "I and my house," he now added "and the sons of Aaron, Thy holy people . . ." The third time the High-priest confessed the sins of the whole nation, laying both hands on the head of the scape-goat, and saying: "I beseech Thee, O Lord, Thy people, the house of Israel, has sinned, been rebellious, and trespassed before Thee . . ."¹ In general, the Jewish Doctors combine in all cases confession of sins with imposition of hands on the head of the victim. "Where there is no confession of sins, there is no imposition of hands," was their general principle.²

This general confession of sins does not seem to have been confined to the time of sacrifice. In III. Kings viii. 48, Ps. cv. 6, Dan. ix. 5, and Baruch i. 17, we have a similar general form of confession: "We have sinned with our fathers; we have acted unjustly, we have wrought iniquity." In III. Kings viii. 47, Solomon expressly prays God to forgive their sins to all who should confess in the above form. The New Testament, in Matt. iii. 6, and Mark i. 5, seems to indicate that a similar confession accompanied the baptism of St. John; again, in Luke xviii. 10, the publican confesses his sins in such a general way, and returns, in consequence, more justified than the proud Pharisee. The later Jewish writers, too, insist on the necessity of confession. David Kimchi³ says that all the efficacy of sacrifices consists in the confession of sins and in repentance. Moses Tranensis⁴ says, to the same effect: "Penance and confession are one and the same precept; for there is no confession without penance, and it is confession which makes penance perfect." The book "Beth Midoth"⁵ insists on the necessity of confession, especially in case of the

¹ Comp. the ceremony of the priest at Mass holding his hands over the oblation before consecration.

² Cf. Outram de sacr. l. 1, c. xv., § 4; Magee, loc. cit.

³ Bib. Mag. Rabbin., P. i, p. 421.

⁴ Morinus, p. 128.

⁵ Morin. p. 130.

dying. The "Mishna" ¹ relates that criminals led out to execution, when about ten cubits from the place of execution, were exhorted, "Confess; such is the practice with those who are condemned to die. . . ."²

The alleged testimonies are an amply sufficient proof for the existence of some kind of confession in the Synagogue. We must, then, in the second place, state the exact limits within which such confession was obligatory. We shall try to do this plainly and briefly in the following four propositions.*

1. *Sins of injustice had to be confessed in the Synagogue singly.* We read in Num. v. 6, 7: "When a man or a woman shall have committed any of all the sins that men are wont to commit, they shall confess their sin, and restore the principal itself, and the fifth part over and above, to him against whom they have sinned." That there is question of sins of injustice in this passage is plain from the context and from the agreement of commentators to that effect. To verify the latter, we may consult a Lapid., Mariana, Menochius, Tostatus, and also the Protestant commentators, Munsterus, Fagius, Drusius, etc. Further, Jewish tradition concerning the observance of this law tells us that such sins of injustice were confessed singly. For the confession here prescribed is named by the Jewish doctors, "*confessio super peccato singulari*," to distinguish it from the other confessions made in general forms. Most commentators, too, agree in this; compare a Lapid., Malvenda, Munster., Fagius, Vatablus.⁴

2. *In case of public sins, the sinner was obliged to show publicly that he repented.* The instance related in Exod. xxxii. 31, where Moses confesses the sin of the people, is often brought up as an illustration of this obligation. "And returning to the Lord, he [Moses] said: I beseech Thee: this people hath sinned a heinous sin, and they have made themselves gods of

¹ Sanhed. c. vi.

² Cf. History of Confess., p. 17 ff.

³ Cf. Drach, L'Eglise et la Synagogue, tom. i., p. 547, ff.

⁴ Annotator. ad Pentateuch, tom. i., p. 2, in hunc loc.

gold." The fact that Moses confessed here a particular sin, cannot be denied, but he confessed it to God alone. Again, from one such confession we cannot conclude that it was generally necessary to confess *all* public sins in the same way. We have, however, stated this interpretation of Exod. xxxii. 31, not to defend Rabbinic logic, which is very deficient here, but to show the Rabbinic tradition. Compare Rabbi Huna, who refers to this passage expressly. R. Yehuda¹ says: "If many know that he has sinned, let it be known to many that he is penitent."

3. *The Jewish confession was not necessarily entire, and it might be made by proxy.* In the confessions made in general forms, the integrity of confession is of little consequence; but in a case as we read in Jos. vii. 19, the lack of integrity becomes striking. "And Josue said to Achan (who had stolen a scarlet garment, etc., and thus committed a sin of injustice), My son, give glory to the Lord God of Israel, and confess and tell me what thou hast done. . . ." Nothing is said here of the many other sins of which Achan was, no doubt, guilty. In like manner did Moses confess only the sin of idolatry committed by his people,² though they were guilty of many others. In this same confession of Moses, and in the confession of the High Priest on the day of atonement³ we have instances of confessions made by proxy.

4. *Excepting sins of injustice and public sins, all other sins were confessed in the Synagogue by means of general forms, which indicated only the genera of sins.* The forms given above show that usually three genera of sins were indicated in confession; iniquities, offences, and sins, they are translated in the Douay Version.⁴ Concerning the exact meaning of each of these terms, commentators do not agree. Some⁵ think that iniquities are trespasses against negative precepts, offences against posi-

¹ Sepher Chasidim, n. 167.

² Exod. xxxii. 31.

³ Lev. xvi. 21.

⁴ Ibid.

⁵ Grotius, Fagius, in Lev. xvi. 21. Compare the prayer at Mass: "pro omnibus peccatis, offensionibus, et negligentis meis. . . ."

tive precepts, while sins would signify indeliberate and unconscious transgressions of the ceremonial law; but other commentators explain the terms so as to make the priest ascend in his confession from smaller to greater sins.¹ The Jewish Doctors call him who confesses his secret sins against God an impudent and presumptuous man, since he reveals an insult done to the divine majesty.² The "Talmud" says: "The essential part of confession, according to the teaching of Mar-Zutra, consists in this formula, 'in truth, we have sinned.' And after pronouncing it, there is no need of further confession." The Rabbis Bar-Hamdudi, and Samuel Maimonides,³ and Moses de Kotzi,⁴ as well as Joseph Karo,⁵ express, one and all, the same views. R. Yehuda the Pious⁶ says: "*Si quis peccavit occulte, nemine id sciente, præter, v.g., illam mulierem, quacum peccavit, quando pœnitentiam agit, prudentiæ ejus est efficere, ut illa mulier sciat, et non alii, ipsum pœnitentiam agere.*"⁷

Finally, we shall have to answer a few objections brought up against us by those authors who would maintain that in the Synagogue all, even secret sins against God, must be confessed in particular. Their proofs may be classed under three headings. First, they say, God Himself in his dealings with men required such a confession, as we see in the case of our first parents,⁸ of Cain,⁹ and of David.¹⁰ But it must be remembered that in the first two cases the confession was made to God himself; it would, of course, be against the wisdom of God to pardon man his sin, without man doing as much as acknowledge that he had done wrong. In the third instance, David acknowledged his sin before Nathan only after the latter had told him of it; neither in this case,

¹ R. Meyer, *Leg. Mishn.*, Edit. Surenhus, p. 227.

² Cf. Drach, l.c., p. 549.

³ Treatise on Penance, c. 2, § 8.

⁴ Summ. Theol., Orach-Chayin, n. 604.

⁵ Cf. Sepp., *Das Leben Jesu Christi*, vol. vi. p. 545.

⁶ Gen. iii. 9-13.

¹⁰ Gen. iv. 9, 10.

³ Yoma, fol. 87 vers.

⁵ Affirmative Precept, 16.

⁷ Sepher Chasidim, n. 167.

¹¹ II. Kings xii.

therefore, is there question of confessing a secret sin.

Secondly, our adversaries maintain that in the Synagogue all sins were to be confessed in particular, because God himself had ordained it so. The texts to which they appeal are mainly Lev. v. 5, 6; Numb. v. 6, 7; Ecclesiasticus iv. 31, and Prov. xxviii. 13. The passage in Numb. v. 6, 7, has been explained above; it evidently refers to sins of injustice, as may be seen from the context and from the notes of the commentators indicated above. The objection drawn from Lev. v. 6 seems at first to be more serious. The passage reads: "And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." The King James version has been quoted, because it happens to be a literal translation of the Hebrew text, and especially, because our adversaries build their argument on it alone. The Vulgate version gives them no ground for any argument against us. But to answer the objection, we need only to read the verse in its context. The verse immediately following reads: "And he shall bring his trespass-offering unto the Lord for his sin which he hath sinned." Now we know from the first part of this paper that such a sin-offering was a confession in itself, and was, moreover, accompanied by a general oral confession. Hence, the latter verse explains the former, indicating in what manner the sin in question was to be confessed.¹ Besides, we see from the fourth verse that in the fifth and sixth there is question of vows and oaths.² Now, we still possess the form of confession employed by the Jews in order to be released from their vows and oaths; it may be seen in the first pages of almost all the rituals for Atonement-day. The burdened victim declares himself repentant for all the oaths and promises which he ever pronounced, and he retracts them all. They are too numerous, he says, to be enumerated in particular. Then the tribunal, consisting of three members, declares him free, and all his oaths and vows as null and void, and as if never made.—The

¹ Cf. a Lapid.

² Cf. Sa and Mariana.

texts of *Ecclus.* and *Prov.* speak of confession as the law imposed it, and bear consequently all the limitations of the law itself.

Finally, the objections brought against us from the Jewish Rabbis are either based on the supposition that the Rabbis had legislative power, which they had not ; or that they presented the traditionary interpretation of the law, which we have shown to be in our favor. We cannot do better than conclude this investigation by the view St. Thomas expressed on this subject: ' *In lege Moysi erat aliqua confessio. Quia in generali profitebatur peccatum suum oblationem in lege faciens pro peccato statutum, non autem in speciali, sicut est in nova lege ; nec iterum fiebat sacerdoti habenti claves, quæ confessio est sacramentalis ; nec satisfactio erat secundum arbitrium talis sacerdotis ; nec contritio cum proposito talis confessionis et satisfactionis ; et ideo aliqua pœnitentia erat tunc, sed non quæ nunc est sacramentum.*'

CASUS MORALIS.

Petrus, cum sæpe habuisset copulam carnalem cum Anna, puella liberioris vitæ, postea in matrimonium duxit Catharinam, ipsius sororem, quæque pia est et morigerata. Matrimonium jam a duobus annis contractum est, at, hoc tempore decurrente, Petrus ab invisenda Anna non abstinuit, cum eaque iterum iterumque peccavit quin tamen ulla proles exinde nasceretur. Anna pluries confessa est, sed semper reticuit, ruboris causa, circumstantias tantorum peccatorum. Nunc vero, occasione alicujus missionis, omnia manifestat confessario et seriam promittit emendationem.

Unde quæritur :

I. Quid dicendum de validitate matrimonii inter Petrum et Catharinam ?

¹ d. 22. qu. 2. a. 3. ad 3^m.

II. Supposito prædictum matrimonium esse invalidum, qua ratione procedendum sit ad ipsum revalidandum?

RESP. I. Matrimonium inter Petrum et Catharinam videtur esse, et in foro externo, verificatis quibusdam adjunctis, certo præsumitur invalidum propter affinitatem ex copula illicita inter Petrum et Annam, sororem Catharinæ.—Affinitas est vinculum propinquitatis quod existit inter eum qui carnali copula alicui junctus est et hujus compartis consanguineos. Quamvis autem certum sit hujusmodi vinculum constituere impedimentum dirimens matrimonii, quæstio movetur ab aliquibus theologis de origine et nativa vi hujus impedimenti. Dicendum tamen est ipsum habere sane remotum aliquod fundamentum in jure naturæ, sed proprie et proxime provenire ex jure ecclesiastico, si forte excipias primum gradum in linea recta, et quidem tunc solum cum causatur a copula illicita. Quare communior sententia theologorum docet Ecclesiam non posse dispensare inter novercam et privignum, vitricum et privignam, aut inter socerum et nurum, socrum et generum, tum quia de facto nulla extat memoria hujusmodi dispensationum, tum quia hanc conjunctionem S. Paulus (I. Cor. v. 1) ait talem esse fornicationem “qualis nec inter gentes [auditur].”—

Si autem quæras de limitibus ad quos protrahitur impedimentum affinitatis, responderi debet ipsum hodie extendi usque ad quartum gradum inclusive, si sermo sit de copula licita, et, si de copula illicita, usque ad secundum gradum pariter inclusive. Dixi *hodie*, quia ex una parte constat majorem fuisse extensionem ante Conc. Lat. IV. et Tridentinum, et ex alia sperandum est ulteriorem adhuc fieri reductionem si iterum resumatur Concilium Vaticanum; siquidem notum est hoc fuisse unum ex *Postulatis* propositis a compluribus Patribus interrupti Concilii.

Ex dictis statim colligi posset matrimonium inter Petrum et Catharinam esse certo nullum; atque ita revera dicendum esset nisi, ex casu, appareret ratio quædam dubitandi num copula fornicaria quæ inter Petrum et Annam intercessit, fuerit necne perfecta, qualis scilicet requiritur ad impedimentu n affi-

nitatis gignendum. Hac non prorsus inani suspitione motus, non dixi jam ab ipso initio matrimonium Petri *esse*, sed solum *videri* nullum, et verificatis quibusdam adjunctis certo invalidum præsumi in foro externo.—Etenim ex jure canonico et ex communi consensu theologorum legem ipsam interpretantium ad contrahendum impedimentum affinitatis requiritur copula carnalis non quæcumque, non attemptata, sed perfecta; quamvis si de hac perfectione exoriatur dubium, quod nequeat expelli, pro ea sit necessario standum. Ratio est quia, ut ait S. Alphonsus (Lib. VI. n. 1075), cum multis aliis theologis, in hoc casu judicandum est ex communiter contingentibus; ac proinde concludit S. Doctor “quod in foro externo ubi constat de coitu, semper pronuntiandum pro impedimento affinitatis contracto, et sic etiam judicandum pro foro interno, quod præsumptioni fori externi conformari debet, semper ac non constat, hanc esse falsam.”—

Verum si quæras quid sit copula perfecta, et quænam sit ratio intima cur hujusmodi perfectio seu complementum requiratur ad affinitatem contrahendam, præstat referre hic verba ipsa P. Lehmkuhl, qui (Vol. II. n., 762) ita loquitur: “Ut affinitas oriatur requiritur copula perfecta, de se ad generationem apta, qua fiant vero sensu ‘una caro,’ vel qua fiat ‘sanguinum commixtio,’ ut habetur ex *Decr. Grat.* caus. 27, q. 2, c. 18, *Lex divinæ.*” Aderit igitur semper, si facta fuerit conceptio, utcumque aliquid defuisse dicatur in ipso actu conjunctionis viri et mulieris; nam revera facti sunt una caro, quum ex carne viri et mulieris proles concipiatur. At sive ex causis notis, sive ex ignotis, conceptio facta non est, aderit etiam tum affinitas, si copula ex parte viri completa fuit atque ex parte mulieris complementum spermationis accessit: sic enim hæc sanguinum commixtio semper intellecta est, et quum tandem—maxime si aliud constituendæ affinitatis momentum, sc. matrimonii rati, deest—tota ratio tum affinitatis tum ejus impedimenti ex ecclesiastica lege repetatur, huic communi, imo unanimi consensui in eruendo sensu legis plane standum est.”—

Et hæc quidem quæc hactenus dicta sunt respiciunt jus et legem: ad factum autem quod attinet, estne verum adesse in casu, prout exponitur, aliquid quod prudenti confessario dubium ingerere potest num Petrus et Anna revera causaverint affinitatem? Profecto adest; nam in casu dicitur Annam fuisse puellam liberioris vitæ, et præterea additur, ex tot repetitis copulis nullam ex ea natam fuisse prolem: quibus non immerito innuitur eam vixisse modo onanistico. Sed, concepto dubio, tota difficultas reducitur ad praxim, scilicet ad rationem inveniendi veritatem, et ad modum procedendi in interrogationibus faciendis, si quæ faciendæ sint. Porro, salvo meliori iudicio, existimo prudentem confessarium posse, imo debere, caste tamen et verecunde, Annam interrogare num—*media quædam adhibuerit ad consequentias evitandas tam turpis vitæ.*—Quod si Anna respondeat nullum medium fuisse ad hunc effectum adhibitum, nulla alia fiat interrogatio: quiescat tum confessarius, atque uti certum assumat copulam fuisse perfectam, et consequenter certum esse impedimentum affinitatis.—Item hanc eandem conclusionem teneat, si Anna respondeat se sæpe concepisse, aut saltem semel, sed tunc ad artem medicam recursum habuisse ne proles nasceretur; aut etiam non evasisse matrem, quia non solum cum Petro, sed cum pluribus aliis viris concubuerit.—Si vero Anna respondeat se, ad evitandam infamiam, nunquam cum Petro egisse recte, aut complete, aut naturali modo, aut aliud hujusmodi; aliunde vero nihil cognoscitur in foro externo de tali turpi commercio, confessarius recte et prudenter judicabit copulam non fuisse perfectam, et consequenter nullam adesse affinitatem inter Petrum et Catharinam. Quare ne verbum quidem dicat aut ullum dubium moveat de validitate matrimonii, et totam suam operam in eo ponat, ut Annam adducat ad meliorem frugem et præsertim ut caute ab ea removeat pericula et occasiones novi lapsus.

II. Supponamus modo verum esse id quod aliunde videtur valde probabile, scilicet copulam habitam a Petro fuisse perfectam, ac proinde ipsius matrimonium cum Catharina esse

invalidum, quid tum agendum erit confessario, quave via procedendum ut sanatio prædicti matrimonii obtineatur? Melius, imo ut videtur, unicum medium obtinendi hunc finem consistit in recursu ad dispensationem *in radice*; et ratio est quia ex una parte magna adest difficultas obtinendi renovationem consensus, et ex alia docent theologi dispensationem in radice opportunam esse præcise in hisce adjunctis.—Magnum sane existit discrimen inter dispensationem *simplicem* et eam quæ dicitur *in radice*, tum ratione concedentis, tum ratione effectus, tum etiã ratione modi quo utraque operatur; sed nunc omissa, brevitatis causa, horum omnium declaratione, id solum necesse est adnotare quod nuper innui, scilicet ex ipso jure, ex mente supremi legislatoris et ex unanimi consensu theologorum tunc præsertim recurrendum esse ad hanc specialem dispensationem cum nequit consensus renovari saltem ex una parte. Quod autem in casu nostro magna adsit difficultas obtinendi novum consensum evidenter patebit cuicumque illum attente legerit. Et quamvis difficultas superari posset ex parte Petri, si confessarius petat ab Anna ut ipsum ad confessionem inducat, et simul ei suadeat ut apud eundem confessarium omnia candide et sincere manifestet, quin tamen, dum ista Annæ dicuntur, hæc ullo modo particeps fiat invaliditatis matrimonii, nequit idem finis obtineri ex parte Catharinæ, siquidem hæc de existentia præhabiti turpis commercii nihil cognoscit aut suspicatur.—Neque dicas sufficere ut Catharina renovet generali quadam formula consensum antea datum postquam ab Ecclesia sublatum fuerit impedimentum affinitatis; nam si ipsa non edoceatur de vitio consensus a se præstiti non habebimus nisi repetitionem vitiati consensus, prouti non improbabiler docent multi theologi.

Confessarius igitur petat a suo Ordinario facultatem applicandi dispensationem in radice, deinde prudenter satagat obtinere ab ipso Petro confessionem omnium circumstantiarum, et demum ei applicet in actu confessionis obtentam dispensationem.—Si tamen quæras num et qua ratione poni posset totum hoc negotium si a neutra parte obtineatur

renovatio consensus, respondetur tunc necessario recurrendum esse ad S. Sedem; nam Episcopi nostri possunt tantum concedere dispensationem in radice quæ dicitur *imperfecta*, et quæ supponit renovationem consensus ex una parte. Hoc aperte colligitur ex ipso tenore facultatis, quæ ita effertur: "Sanandi *in radice* matrimonia contracta quando comperitur adfuisse impedimentum dirimens super quo ex Apostolicæ Sedis Indulto dispensare ipse possit, magnumque fore incommodum requirendi a parte innoxia renovationem consensus, monita tamen parte conscia impedimenti de effectu hujus sanationis."

Quod si revera Petrus nequeat ad confessionem adduci, casus solvendus esset per recursum ad S. Sedem, et tunc confessarius motus a charitate, atque dispensatione petita et obtenta, illam applicabit Catharinæ in actu confessionis, cum hæc utut inscia, ad ipsum primum accedet pro absolutione peccatorum.

Cf. S. Alphons. Lib. VI., n. 1075 et seqq.—Lehmkuhl, vol. II., n. 761 et seqq., et n. 828 et seqq.—Feije, de imped. et dispensationibus matrim., n. 765, et seqq.—Heiss, § 40, et § 64.—Konings, n. 1635 et seqq.—Sabetti, n. 890 et seqq., et n. 927 et seqq.—

A. SABETTI, S. J.

CONFERENCE.

SUGAR IN WINE FOR THE HOLY SACRIFICE.

THE wine used for the holy sacrifice is to be true wine of the grape. Under the term *true wine of the grape* may be understood, as is evident from various decisions of doubts proposed to the S. Congregations—first, fermented wine produced from the juice of the ripe grape (ex uvis de vite). This is wine in the ordinary acceptance of the word, and its use for the Mass is obligatory in these as in most regions of the earth.

Second, the juice pressed out of the ripe grape, and which has not undergone the process of ordinary fermentation. This cannot be made use of except under absolute necessity. The Rubrics of the Roman Missal state (*De Defectibus*, iv., 2) that consecration (in such cases) would be valid, but is prohibited *sub mortali peccato*. Third, the wine obtained from dried grapes (raisins) by soaking them in a limited quantity of cold water. The process by which this wine is produced requires considerable care, and is described by the Franciscan Father Joseph, prefect of the Ethiopian Missions. That true wine may be obtained by this means is beyond doubt, and the Congregation of the H. Office has accordingly permitted its use in certain places and for certain times, provided that the smell, taste, and color make it plainly recognizable as true wine of the grape.

With us, where fermented wine is easily obtained, the only question which concerns us is that of its purity. Wines produced by chemical processes, even if they actually contained the same ingredients as the natural grown grape wine, or such as are adulterated to an extent which would no longer make them substantially the true juice of the ripe grape, are not only illicit, but unquestionably invalid material for consecration. In face of the large production of artificial wines, suitable, probably, for every other purpose except the altar, the S. Congregation of the Propaganda (10 March, 1861) and various Provincial Councils have called attention to the necessity of exercising extreme care in the choice of wines for altar purposes; and most Bishops require from the wine-sellers a deposition under oath that they will furnish for the H. Sacrifice only pure wines, wholly produced from the juice of the ripened grape. But it is needless to emphasize that the Bishops as the priests who procure the wine for the altar, depend almost entirely on the integrity and conscientiousness of the merchant. Sometimes the latter are only commission merchants, and in vouching for the purity of their wines rely upon the fact that they obtain their stock from the vineyards,

although it is well known that the wine growers doctor their goods in various degrees, and unless they are devout Catholics themselves, have rarely an adequate appreciation of what is the consequence of furnishing a doubtful brand of wine to priests. The fact is that some merchants, who had been considered trustworthy, were afterwards discovered as having sold artificial wines, perhaps under the belief that there was no real difference in the substance of the artificial product and the natural grape-wine. But the discovery raised some ugly questions of restitution in the matter of stipends, and many kindred scruples. It might be useful to remember that some kinds, such as Madeira, Sherry, Malaga, etc., (*Vide Conc. Plen. Balt. II., 373*) are more apt to be adulterated than the ordinary domestic wines.

But supposing that by great care in procuring our wines for the altar from thoroughly reliable and conscientious persons¹ we should avoid the danger of getting artificial wine produced from other fruits than the grape, or by chemical composition, there still remains a scruple on the part of the priest who makes use of wine which he knows to have been "doctored," as the phrase is among wine-growers.

It is a recognized fact that, both in the preparation and for the conservation of true wines, foreign substances are added in a greater or lesser quantity, which are not originally contained in the grape. Wine-growers maintain that such addition is frequently an absolute necessity, so as to secure the wine against becoming acid in a very short time, by reason of the natural character of the grape, our climate, the increase of fermentation in transporting, and the like. We shall have to say something of this "doctoring," to understand the character of it, because it will help in settling a doubtful conscience, in case we should have to make use of such wine.

A bad season, such as too much rain and lack of sunshine,

It certainly commends itself as the safest and most conscientious way to obtain the altar wines from vineyards which are known to be directly superintended by some priest, even if they should happen not to be as palatable or clear as the market-wines.

or industrial reasons sometimes cause the grape to be cut before it is ripe. The acid juice is afterwards corrected by the addition of a fermentable sugar. This kind of wine cannot be used for the altar, because the liquor is not matured. It is all the more important to remember this, because this kind of adulteration cannot afterwards be detected by chemical analysis, although the absence of what is commonly called bouquet may betray the fact to a practised wine-connoisseur.

Sugar is frequently added to wines of every kind, sometimes to correct the flavor or taste, but more often as a preservative, since in the process of fermentation the sugar turns into alcohol and carbonic acid. This addition in small quantities does not change the substance of the true grapewine, which in its natural state contains varying quantities of sugar as well as gelatine, fat, albumen, tartaric acid, different oxides, and other substances more or less predominant, according to the nature of the soil in which the vine grows. A certain grape may contain 20 per ct. of sugar, another only 10 per ct. or less. By adding 10 per ct. of the wanting quantity to the juice of the last grape before fermentation, the two wines resulting would probably become more alike in taste and body, leaving out of account the neutralizing power which the sugar might have upon other parts of which the wine consists. The 10 per ct. sugar added to the wine would not change the substance of the latter, for even after fermentation the greater part of the sugar is converted into the substance of the wine, just as a small quantity of added water would be. Whilst, then, a merchant could not conscientiously add any foreign substance to the natural wine for the purpose merely of giving it flavor or color or the like, we should not without discrimination as to place and time and circumstances condemn as sinful the admixture of minute quantities of sugar or alcohol or sulphur, or whatever may be really necessary to secure the keeping of the wine for a reasonable period, so that under the influences of climate, transportation, etc., it may not turn into acid. Nevertheless, this is a question the direct solution

of which must be left to the safe conscience of a Catholic dealer.

As for the priest—here is a practical rule to determine his conduct. He uses, so far as he can obtain it, the purest wine pressed from the ripe grape. The probable or even known admixture of a foreign substance in small quantities, if it is added for a reasonable cause, such as the preservation of the wine, etc., need not prevent him from using such wine for the Holy Sacrifice. As to what constitutes a small or a large quantity of the added substance must depend on the character of the matter added, and how it affects the wine. The general rule of moral theologians is: There should be no *notable* change in the substance, viz., such as to produce a liquid which could be no longer properly called true wine of the ripe grape (*de vite*), though it might still contain a large amount of that substance. It is hardly necessary to add that the intention of the wine producer in making the addition, *i. e.*, whether he did so through a sense of necessity to preserve the wine, or for purposes of industry, would not affect the validity of the consecration, so long as it remains substantially true grape-wine.

In the light of the above principles, it will not be difficult to answer the following questions from Canada.

Certain viniculturists have been in the habit of adding six per cent. of sugar to grape pulp, in order to reduce the amount of tartaric acid natural to our Canadian growth.

Qu. 1. This amount of saccharine matter being added to the natural grape previous to fermentation, *does it invalidate* the wine resulting from the mixture?

Resp. It would certainly not invalidate the consecration. Six per cent. of sugar seems a small quantity when compared with the usual amount of saccharine substance in wine, especially when added before fermentation has begun, since in a short time it is absorbed into alcohol and turned into the substance of wine. "*Parva autem alterius materiæ commixtio valorem non afficit; quamquam videtur materia aliquo modo*

fieri illicita, nisi rationabilis causa sit, v. g., vini æt ratio, quæ illam parvam additionem suadeat." (Lehmkuhl, vol. ii., 119, 9).

Qu. 2. What amount of matter, whether sugar or water, added to the wine after fermentation, would render it invalid as matter for the Holy Sacrifice?

Resp. In general, that must depend on the strength of the wine, and the amount of saccharine matter already contained in the natural wine. Speaking of the addition of water to the wine at Mass, Fr. Lehmkuhl says: "*Usque ad tertiam partem aquam admiscere, dubiam reddere potest materiam consecrationis.*" (Vol. ii., 121, 4).

Qu. 3. Does it make any difference whether such amount of sugar be added previous to or after fermentation? It has been understood that a small quantity of sugar, viz., 6 per cent., added to the grape juice previous to fermentation does not invalidate the wine for the Holy Sacrifice.

Resp. It makes some difference, since fermentation of itself tends to decrease the saccharine matter; something, moreover, depends on the kind of sugar used, as some will not turn into alcohol, but remain undissolved. But in neither case could it, we think, be said to *invalidate* the H. Sacrifice. *Whether and how far it be licit* to make the admixture, especially after fermentation, must be decided upon the reasons which the wine growers have for doing it, since the diminution of tartaric acid might not be a necessity. "Uno verbo, omnia vina de vite modo consueto extracta, quæ non sint substantialiter corrupta vel notabiliter mutata, sunt materia apta consecrationis, quamvis aliquantulum alterenter, ut si calefiant et modice coquantur, modico aquæ immisceantur aut aliquo aromate ad ea conservanda condiantur. Nec refert, an dicta vina sint alba vel rubra, cum utraque sint vera genimina vitis. Quamvis tamen ubi commode haberi possint vina alba, convenientius sint adhibenda." (Decret. auth. die 9 Sept. 1170.—Bull. r. t. ii., pag. 734. Ed. Aug. Taur. 1859).

THE MISSA PRO POPULO.

Qu. Are we, as pastors, obliged in conscience, that is under pain of sin, to offer the missa parochialis for the people on all Sundays and holydays of obligation? I have seen contradictory arguments on the subject, and though glad to offer the Holy Sacrifice frequently for my people, would wish to know whether in case of sickness I should be held to procure the saying of these Masses by others, and whether, in case I failed to do so, I would be bound to any kind of satisfaction or restitution?

Resp. The strict obligation of offering the Mass for the people on Sundays and holydays lies upon Bishops in actual charge of a diocese, Abbots with similar charge, *Pastors*, secular or regular, of *canonically erected parishes*, even though they have only temporary charge of such parishes.

According to the interpretation of the most approved theologians, this obligation *does not extend to pastors of parishes not canonically erected*. In this country, with the exception of some churches in the province of San Francisco, there are no canonically established parishes, as is evident from the express words of the last Council of Baltimore, which not only carefully distinguishes between *parœciæ* and *districtus quidam parœciæ instar* (Cf. Conc. Pl. Balt. III., n. 32), but states almost in so many words that the institution of fixed rectorships (*privilegium inamovibilitatis*) and synodal examinations is intended to obviate certain difficulties arising out of the missionary character of this country,—*quamdiu parœciæ canonice erectæ non sint* (Ibid. n. 24). The answer, therefore, given to the question of the Fathers of the Second Plenary Council of Baltimore, viz., whether the missionary priests of this country, where canonically erected parishes do not yet exist, were bound, in justice or in charity, to offer the Mass on feast-days for their people, still stands. That answer was: They are not held, where there are not canonically erected parishes. And that in speaking of the obligation of priests under this

head the expression used in a former document on the subject, namely, that they are obliged *tantummodo titulo charitatis, non vero ex iustitia*, was to be avoided, and instead of saying *teneri ex charitate* it should be *decere ex charitate*. (Vid. Decret. II. Conc. Pl. Balt. ii. lxxii., n. 368 adnot.)

LOCATION OF STATUES IN CHURCHES.

Qu. Is there any rule for locating the statue of the Blessed Virgin in churches? If so, on what side of the altar should the statue be placed?

Resp. The place of the images and statues erected in a church is determined by the relative dignity of the saint who is represented. The Gospel side is always the place of honor. "Imagines—si super altare exponantur, juxta crucem vel inter candelabra collocantur—digniores a cornu evangelii et prope crucem."

De Herdt, Praxis I., 191.

A MINOR CLERIC ACTING AS SUBDEACON.

Qu. Can a cleric not in Holy Orders, if obliged to act as subdeacon at a solemn Mass, purify the chalice after Holy Communion?

Resp. Yes, for the several decrees, permitting a simple cleric to exercise the office of subdeacon in case of necessity, make no distinction, except that he is not to wear the maniple.

THE SUBDEACON CARRYING THE CHALICE NOT PURIFIED.

Qu. In case of duplicating, when the first Mass is a "Missa solemnis," can the subdeacon (in sacris) carry the chalice not purified to the credence table?

Resp. The approved rubricists (Gavantus, Merati, Tetamo,

de Herdt) suppose that at Christmas, at the first and second solemn Masses, the subdeacon fulfils his office in carrying the chalice to the credence-table, as usual. Only, he must take care to place it upon a spread corporal. The same holds good in the case of duplicating. (Cf. *Nouvelle Revue Théologique*, tom. xxi.—i., pag. 111).

ANALECTA.

NON-CATHOLICS BURIED IN CONSECRATED GROUND "EX MENTE S. SEDIS."

Some time ago¹ we had occasion to refer to the meaning of a clause in the Second Pl. Council of Baltimore, regarding the burial of non-Catholics in the family vaults (consecrated) of Catholics. According to the practice in the Diocese of Prague (from the Synodal Decrees of which the clause in the Baltimore Council had been taken) the non-Catholic members of a Catholic family which possessed a private vault in consecrated ground were buried in the latter. The Holy See, it was understood, tolerated this practice, provided the vault had been in possession of the family before the death of the non-Catholic member. This was to obviate the abuse of the practice *in fraudem legis*. From the practice in the Diocese of Prague, which had been officially ascertained, we concluded that "ex mente S. Sedis"² the same practice might be tolerated in this country, since the Decrees of the Baltimore Plenary Council had the approval of the Holy See, and the said clause with its reference to the Synod of Prague had received no limitation or correction. The Propaganda having been addressed on the subject, because of the doubts of some

¹ Am. Eccl. Review, March, p. 113.

² The clause reads: "Ex mente Sedis Apostolicæ toleratur ut in sepulchris gentiliis quæ videlicet privata et pecuniaria pro Catholicis laicorum familiis ædificantur, cognatorum et affinium etiam acatholicorum corpora tumulentur."

prelates, in a recent letter to the Archbishops of this country, shows that in following the interpretation of the Council of Prague we were correct, but the Holy See adds a warning, lest what the Church reluctantly tolerates by reason of circumstances, might be construed as a positive suspension of an ancient law, which, at least in principle, is bound up with the sacred discipline of Faith. The following letter, then, does not touch the fact of "*what*" the Church tolerates in this instance, but it explains with what dispositions and in *what tenor of mind* she tolerates a practice which she would oppose, but for fear that doing so might give rise to greater evils than the temporary and local suspension of an ancient and sacred discipline. If, as in the case of a mixed marriage, it happen that a non-Catholic dies in the bosom of a Catholic family, the Church, rather than see dissension and public scandals arise, would for the time yield a measure of her right and sacred discipline for the sake of peace and order. But in doing so she would not wish to be understood as waiving the claim in principle, or as giving her sanction to what she does under silent protest. Her toleration of the evil does not, as the letter emphasizes, imply even a *positive* or *absolute toleration*, as if conveying anything of a privilege—she allows the practice with a mere *passive toleration*, and for the express purpose of avoiding greater evils. The responsibility, then, which would oblige a bishop or priest to use extreme discretion in allowing the practice, is not diminished. But when there is no other way of avoiding "*majora mala*," he will know what he may permit without breach of duty and without fear of bartering rights which the Church at other times and in other places would have us consider intangible. "*Curent Episcopi totis viribus, ut cuncta fiant ad normam sacrorum canonum : quatenus vero absque scandalo et periculo id obtineri non possit, tolerari posse.*" If there is this danger of scandal, then the bishop is free to exercise his discretion by admitting into the consecrated precincts one or another of those who, though belonging to Catholic families, have nevertheless neglected to

prove in life their rights to rest there, by embracing the Catholic faith.

The Sacred Congregation of Propaganda desires that this letter be made known to the Bishops and that it serve them as a norm by which to interpret the clause of the Baltimore Plenary Council referred to. In other words, the Sacred Congregation explains what is meant by the words "Ex mente S. Sedis." To avoid misunderstanding, we give the main portion of the letter in the original form. It is signed by S. Cretoni (Assessore). The preceding remarks fully explain its purpose.

LETTER OF THE PROPAGANDA.

Fra i diversi dubbi che nella Congr. di fer. IV. 30 Marzo 1859, gli Emi Inquisitori generali discussero relativamente alla tumulazione degli eterodossi ne' sepolcri gentilizi delle famiglie cattoliche, vi fu il seguente: "Utrum acatholici ratione vinculi consanguinitatis seu matrimonii inferri licite possint in sepulchro gentilitio familiarum catholicarum." Gli Emi decisero: "Tolerari posse."

Eguale fu la decisione, che i medesimi emisero nella fer. IV. 25 Aprile 1860, in risposta ad una nuova istanza colla quale si chiedeva, se quello che era stato risoluto per i sepolcri gentilizi si potera estendere ai sepolcri privati. Ambedue le decisioni furono approvate dal S. Padre.

I Padri del II. Concilio Baltimorese credettero fare menzione delle succennate disposizioni, ond' è che al No. 389 degli atti di detto Concilio si legge: "Ex mente Sedis Apostolicæ toleratur ut in sepulchris gentilitiis, quæ privata et particularia pro catholicis laicorum familiis ædificantur, cognatorum et affinium etiam acatholicorum corpora tumulentur."

Alcuni Vescovi degli Stati Uniti dell' America Settentrionale non rettamente interpretando la tolleranza, di cui nel citato Decreto è parola, la credettero tolleranza positiva, ed

assoluta, mentre tale non è stata mai la mente della S. Sede, la quale ha sempre intesa una simile tolleranza come meramente passiva, e ad evitare male maggiori.

Un Vescovo però, il quale fu di questa opinione, non sentendosi pienamente tranquillo si rivolse a questa Suprema per una sicura interpretazione. Propostosi l'istanza nella Congreg. di feria IV. 14 Novembre, 1888, gli Emi Signori Cardinali Inquisitori gli decretarono che si comunicasse a Mgr. Vescovo Oratore la risposta del S. O. della fer. IV. 30 Marzo, 1859, la quale è del tenore seguente: "Curent episcopi totis viribus, ut cuncta fiant ad normam sacrorum canonum: quatenus vero absque scandalo et periculo id obtineri non possit, tolerari posse;" e che gli si significasse doversi a norma di tale risposta intendere il Decreto Baltimorese, cioè che la tolleranza di cui in quello si fa ceuno, è una tolleranza meramente passiva ad præcavenda majora mala.

Ad ovviare poi alle erronee interpretazioni a cui il Decreto suddo potrebbe dar luogo, ordinarono che la stessa risposta venisse per mezzo della Congr. di Propaganda comunicata a tutti gli Arcivescovi degli Stati Uniti dell'America Settentrionale, etc.

THE RENEWAL OF VOWS DURING MASS. *

A custom had obtained with some Religious Communities in America of renewing their vows at the end of their Retreats in the following manner:

Each of the Sisters approaches H. Communion, but before receiving she repeats the formula of her vows; then approaches the next, recites her vows and receives H. Com-

* It may be necessary to state in regard to these Decrees, that, though they bear the date when the decisions were made, they were not authoritatively published until this year. The S. Congregation, after answering individual "dubia," has them published from time to time in Appendices to Gardellini's collection of Decrees. The last Appendix, (V.) which issued from the press of the Propaganda, 1889, embraces authentic Decisions from the 12 January, 1878, to the 23 November, 1887.

munion, and so on, until all have finished the recital of their vows. Meanwhile the priest, with the S. Host in his hands, stands at the Communion rail.

The S. C. of Rites being asked about the lawfulness of this mode of Renewing the Vows, and what manner was the proper one approved by the Church, answered: That the before-mentioned method was to be abolished; that it is better to renew the vows outside of H. Mass, but that it might be tolerated, if customary, during the Mass, provided the formula of the Renewal of Vows were pronounced in a loud voice by one of the Religious, the others doing so in silence.

The latter method seems to be the received custom in most Religious Communities; or else they simply repeat a few words to signify their consent to the Renewal of Vows immediately before receiving H. Communion. This is the Decree:

AMERICÆ SEPTENTRIONALIS

Sacerdos Joseph Maria Finotti in civitate vulgo Colorado Americæ Septentrionalis degens exposuit S. R. C. quod invitatus ad excipiendam votorum religiosorum renovationem Sororum a S. Josepho nuncupatarum invenerit in ejusmodi functione obtinere morem, quo, scilicet, antequam singulæ Sorores SSam. Eucharistiam recipiant, votorum formulam emittant, ita tamen ut unaquæque prius formulam ipsam recitet, deinde SS. Sacramentum statim sumat; stando interea sacerdote sacram hostiam in manibus tenente ante altaris septa. Quum hic mos irregularis sibi visus fuerit, satius putavit illum sequi qui alibi servatur, juxta quem Sacerdos dicto *Misereatur et Indulgentiam* ad altare conversus expectat usque dum omnes Religiosæ votorum formulam protulerint: hoc autem actu expleto et dicto *Domine non sum dignus* SS. Eucharistiam distribuit. Jamvero prædictus sacerdos scire cupiens quid hac in re tenendum sit, eandem S. R. C. adiit solutionem sequentium dubiorum humillime expostulans, nimirum:

I. An liceat accipere renovationem votorum primo modo?

II. An propria ratio sit ea quam ipse sequutus est?

III. Et quatenus nulla sit propria, quænam sit admissa approbata ratio recipiendi emissionem aut renovationem votorum?

Sacra vero Rituum Congregatio ad relationem subscripti Secretarii, audita sententia in scriptis alterius ex Apostolicarum Cereemoniarum Magistris, propositis dubiis sic respondendum censuit;

Ad I. *Non licere, et modus in casu prorsus eliminandus.*

Ad II. *Convenientius extra Missam, et tantum in Missa tolerari, quatenus formula renovationis votorum elata voce pronuncietur ab una ex Monialibus ratihabita mentaliter a cæteris.*

Ad III. *Provisum in præcedenti.* Atque ita respondit ad servari mandavit. Die 10 Januarii, 1879.

(Decret. Auth. 5759).

HOW MANY CANDLES AT BENEDICTION?

In poor churches (very poor churches, says the decree), there need be but twelve candles. They must be of wax.

Quum Rmus Dnus Petrus Delannoy, Episc. Auren. et Aquen., a S. Rituum Congr. humillime expetierit utrum juxta necessitatem sibi liceat reducere in Ecclesiis maxime pauperibus Diœceseos sibi commissæ ad duodecim tantum numerum candelarum, quæ ardere continuo debeant ante SS. Sacramentum publice expositum pro perpetua adoratione; S. R. C., referente subscripto Secretario, rescripsit:

Affirmative, ad tramitem Institutionis 30, n. 24, sa. me. Benedicti P. XIV. Atque ita rescripsit. Die 8 Febr., 1879.
(Decr. Auth. 5765).

MASS ON THE ALTAR OF EXPOSITION DURING FORTY HOURS.

The custom of saying Masses on the altar on which the Blessed Sacrament is exposed for public adoration is forbidden, unless there is a necessity, or a grave reason, or a special

dispensation. The same holds good for the distribution of Holy Communion, when The Bl. S. can be preserved in the tabernacle of any other altar.

DUBIUM.

Quid sentiendum de usu in dies semper invalescente celebrandi Missas coram SSo. Sacramento publice exposito in Ecclesiis, in quibus non desunt alia altaria, item et distribuendi S. Communionem in iisdem Missis et extra Missas in eodem altari?

Ad I. *Non licere sine necessitate, vel gravi causa, vel ex speciali indulto.*

Ad II. *Negative.* Ex resp. S. R. C., die 11 Maji 1878.
(Decreta Auth. Ad I. 5728.)

DISTRIBUTION OF HOLY COMMUNION IMMEDIATELY AFTER
CONSECRATION.

Where there is a great concourse of people, and the number of sacred particles, to give Holy Communion, insufficient at one Mass, it has sometimes been customary to say another Mass, and begin the distribution of Holy Communion immediately after consecration, so as not to keep the people waiting. The S. Congr. of Rites has declared the practice an abuse, and has forbidden it.

DUBIUM.

Valetne sustineri usus aliquarum Ecclesiarum, in quibus ratione concursus ingentis populi, cum non sufficiat multitudini pro S. Communionem quantitas hostiarum, jam celebrata nova Missa statim a consecratione reassumitur distributio Communionis?

S. R. C. respondendum censuit :

Abusum esse interdicendum.

S. R. C. 11 Maji, 1878.
(Decreta Auth. Ad IX., 5728.)

BOOK REVIEW.

THE HISTORY OF CONFESSION OR THE DOGMA OF CONFESSION, VINDICATED FROM THE ATTACKS OF HERETICS AND INFIDELS. Translated from the French of Rev. Ambrose Guillois, by Louis de Goesbriand, D.D., Bishop of Burlington, Vt. New York, Cincinnati, Chicago: Benziger Bros., 1889.

It is easy to understand why Fr. Guillois wrote these letters. They were intended for a young friend, a lawyer, and not originally meant for the public. Undoubtedly, there must be a large class of youth, similarly circumstanced, to whom the publication of these historical sketches might prove useful, and bring the conviction that, after all, Confession of sins, as practised in the Church, is not an invention of priests, nor any new thing, seeing that it has the sanction of all ages. To take from the book its personal character, which, of whatever interest it might be to Frenchmen, could not possess the same for the general reader, and to adapt it to our time and country, Bishop Goesbriand, in translating it, has changed the epistolary form into a treatise made up of separate chapters, has omitted whatever was local or individual, and has added many remarks of his own, in the third chapter, where the author treats of the institution of Confession by our Lord. These additions undoubtedly enhance the value of the work.

As to the weight of the arguments drawn from ancient history, to prove "Confession," the author seems to us somewhat to exaggerate their importance in this connection. Few men will deny that there is in human nature an instinct or a tendency, or, if you will, a necessity, by which the sober mind recoils from its last enormities or sins. Every tension to excess is followed by a reflection, a snapping back, which makes itself heard. So sin brings remorse, and remorse seeks alleviation in acknowledgment; and in a well constituted society that acknowledgment is exacted before punishment, or is implied in atonement. Just how far the ritual observances among the Hebrews prove the necessity or propriety of the Dogma of Confession is shown by Father Maas, S. J., in the article on the subject in this number, to which we refer the reader.

In regard to the practice among the pagans, we could wish that the

arguments had been either more concise, or less explicit, or at least differently shaped. As they stand, they are apt to mislead whatever partial view one might take of them. It is hardly true that Confession—and by Confession we must at least understand acknowledgment of sin, whether general or particular, with a sense of sorrow—was part of the rites of Bacchus, Venus, and Adonis. Dupuis and his brood have explained these ceremonies as invented to give occasion and justification to crimes by stifling the remorse they created, in the belief of their being readily condoned, and they have made precisely these facts their arguments to show that the Christian religion is nothing more than a remnant of pagan worship, having come to us from Egypt, through the Jews and Greeks. (*Origine de tous les Cultes*, par Dupuis, Paris, 1822, tome iv., c., ii. 366). Were the author to go into greater detail, he might save his proposition; for, instances could undoubtedly be found here and there of proper uses of these ceremonies, so as to point to a Confession in the Christian sense of the word. The bare tradition of Romulus “proclaiming the deep repentance which filled his soul” loses its very impressiveness as an argument by being considered an historical fact; and if the cry of regret following evil deeds is to be proved, we hardly need the testimony of history such as this.

These things, which might have had force of convincing under certain circumstances, could, it seems to us, have been omitted, since they are of no particular historical value, in the way in which they are presented. Indeed, the danger of their being abused seems to us somewhat greater than their utility, even if they did prove anything in favor of the Dogma of Confession. In every other way the book is a useful contribution to the literature of the subject.

PHILOSOPHIÆ LACENSIS SIVE SERIES INSTITUTIONUM PHILOSOPHIÆ SCHOLASTICÆ edita a presbyteris Societatis Jesu, in collegio quondam B. MARIE AD LACUM. INSTITUTIONES LOGICALES SECUNDUM PRINCIPIA ST. THOMÆ AQ. ad usum scholasticum accommodavit Tilmannus Pesch, S. J. Part I. SUMMA PRÆCEPTORUM LOGICÆ. 1888, Friburgi Brisgoviae. Sumptibus Herder. (St. Louis, Mo.) pp. v—xxii, 558. \$ 2.35.

Like most other products of mental growth that are solid and lasting, the *Cursus Lacensis* develops very slowly. Eight years ago it put forth its goodly stem in the “*Philosophia Naturalis*” of Fr. Pesch. Four years afterwards came part of an Ethical shoot in Fr. Meyer’s “*Institutiones Juris Naturalis*” Last year appeared the work before us—a half of

the logical branch. "Jure mirabitur lector vel benevolentissimus singula hujus seriei volumina tanta tarditate tantisque interpositis emitti interval-
lis." (p. v) Still, the lector "vel impatientissimus" must be calmed by the apology:—"Verum sciat nobis quum ex incommoditate exilii et iniquitate temporum, tum ex ægrotationibus aliquorum scriptorum, multo plures difficultates exortas esse, quam a nobis hoc opus aggredientibus praevideri potuit—" (Ibid.) And forgetting the "parva temporum intervalla," in which he was told at the start to look for the ripened fruits and found them not, he will rely on the present assurance—"summæ. . . nobis curæ erit ut id quam fieri potest citissime ad finem perducatur quod initio lectoribus promisimus" (Ibid.). For Latin manuals of logic there is at present small need. The supply produced during this last quarter of a century is well up to the demand. On the other hand, the older commentaries and expansions on Aristotle, together with such modernized treatises as that of Sanseverino, furnish ample enlargements of the existing compendia. But all who are conversant with these two extremes know how wide a gap that needed filling lay between. Fr. Pesch aims at supplying the want. "Nos neque compendium scribere volumus pro incipientibus, neque librum qui captui illorum accommodatus sit, qui in studiis logicis sunt perfecti omnino et absoluti. Sed id intendimus quod inter hæc interjectum est medium.(p. v) True to this aim, the work is divided into two parts. The first half—"Summa Præceptorum"—is confined to the present volume. The first book gives the general notions preliminary to Philosophy, an excellent outline of the history of Logic, a sketch of such parts of Empirical Psychology whose preknowledge is required for thorough study of Logic, together with a chapter on the triplex modus sciendi of the schools. Book II. covers the ordinary ground of Dialectics—mental and oral terms! judgment and propositions; ratiocination as to form and matter; a treatise on method, and on the states of the mind in regard to the attainment of truth. The work is therefore, thus far, a digest of Dialectics with a portion of Ethics. We look forward with eagerness for the coming of the other half, which promises a thorough development, in the good old times form of "quæstiones," of natural and formal Logic, and of the transcendentals, categories, and postpraedicamentals.

MANUAL OF CATHOLIC PHILOSOPHY: MORAL PHILOSOPHY OR ETHICS AND NATURAL LAW, by Joseph Rickaby, S. J. Second Edit. New York: Benziger Bros. 1889.

A sign of the need there is for English works on Catholic Philosophy,

and that these Stonyhurst Manuals aptly meet the demand, is the fact that the first large edition of Fr. Rickaby's Ethics has been already exhausted and a second edition called for. The popularity of the book is merited, first, by its method, which, while outlining and fairly developing the main subject matter of the Scholastic Ethics, presents it in its bearing on recent theories of morals; and secondly, to its style, which embodies the abstract truths in striking imagery, and holds the reader's interest by its frequent sallies of wit and humor. Its author has solved the problem, as far it can be solved, of making "philosophy easy." For general reading, for beginners in ethical study, and for suggestive review of a previous course, the work is admirably adapted.

INTRODUCTIO IN CORPUS JURIS CANONICI. CUM APPENDICE BREVEM INTRODUCTIONEM IN CORPUS JURIS CIVILIS CONTINENTE. Exaravit Dr Franciscus Laurin.—Friburgi Brisgoviz et Viudobonæ. Sumptibus Herder. MDCCCLXXXIX.

When the monk Gratian compiled his "Concordantia discordantium Canonum" which in later times received the simple name of "Decretum," or "Decretum Gratiani," Canon Law was in a lamentable state of confusion. He was the first to arrange into a sort of digest the laws and ordinances which existed in various portions of the Church. He separated whatever was spurious or obsolete, reconciled and explained many contradictions arising from false application of existing laws, or from interpolations by unauthorized hands. And feeling the necessity of bringing back all positive law, whether ecclesiastical or civil, to some fixed principles of right, whence their just application may be safely determined, he defines in the first part of his "Decretum" the notion of law, then of ecclesiastical or Canon law, and further on makes the application to the internal government of the Church and where Church and State meet each other. Both the systematic order and the accurate discrimination made use of by Gratian in his work have made it a fountain whence canonists for nearly seven hundred years have drawn their references. This has made the "Decretum" the most important document in the history of Canon Law. Annotators in great numbers were found to explain the text, and editions of different merit with *glossæ interlineares*, and others with *glossæ marginales*, were in common use. Our author, Dr. Laurin, who has been devoted to his subject as public professor at the Vienna University for nearly a quarter of a century, induced partly by the fact that his lectures had been utilized for publication by others not authorized—which, indeed,

is a good argument in favor of their excellence—presents a critical study of the “*Decretum Gratiani*,” shows its various uses in the application of Canon law, and how it may be studied to the best advantage. He then goes over the various collections of Decretals in subsequent ages, testing their authenticity and practical value for our own day. In fact, the main purpose of the work is not so much to teach Canon Law, although the author establishes its principles in clear and concise definitions, but to direct the student to all the reliable and available sources of the subject. Hence we find in it enumerated the various “*editiones Corporis Juris Canonici*” up to our day, including, of course, only fundamental and scientific works. There are also suggested other valuable “*subsidia litteraria ad juvandum studium Corporis Juris Canonici*.” As the Canon law of the Church is in many ways closely interwoven with the old Roman law, the author has, for its better understanding, added in an Appendix a “*Brevis Introductio in Corpus Juris Civilis Romani*.” It is to be expected that a work which is the result of twenty years’ repeated lectures at one of our largest Catholic Universities should be as thorough and accurate as a work of this kind can well be made.

In connection with the above work we would call the attention of Canonists to a monthly publication on the subject :

LE CANONISTE CONTEMPORAIN OU LA DISCIPLINE ACTUELLE DE L'ÉGLISE.—Par M. l'abbé E. Grandclaude, Supérieur du Grand Séminaire, etc. Paris. P. Lethielleux.

The publication is in its twelfth year and under the direction of the well-known author of the *Breviarium philosophiæ scholasticæ*, who has lately associated to himself as assistant editor the abbé Boudinhon, Professor at the Catholic Institute of Paris.

MANUALE THEOLOGIÆ MORALIS in usum præsertim examinandorum auctore Benedicto Melata, S. T. D. Romæ: ex Typographia Tiberina, 1888.

We shall have occasion later to speak of this excellent compend in a paper on the subject of Moral Theology and its study both for seminarians and priests on the mission. Suffice it to say here that its clearness, the reliable character of its sources, and above all its brevity, make it of particular value as well to those who prepare for examination to Holy Orders, as also to the examiners. *Togni* is in many respects deficient, besides being out of date, although it seems to have retained a certain popularity as an examiners’ manual. Dr. Melata’s work in every way surpasses it.

THOMÆ A KEMPIS DE IMITATIONE CHRISTI LIBRI QUATUOR. Textum edidit, considerationes ad cujusque libri singula capita ex ceteris ejusdem Thomæ a Kempis opusculis collegit et adjecit Hermannus Gerlach. Opus posthumum. Cum Approbatione Rev. Archiep. Friburgensis.—Friburgi Brisgovix. Sumptibus Herder. 1889. —Price, 1.00.

There is a work written by Thomas Carré, in 1651, and entitled "Thomas a Kempis a seipso restitutus." It was intended to settle the strife, which had then just begun and which has since exercised not only the learned of every nation, but the S. Congregation of the Index, the French Academy and Parliament, and nearly all the leading Universities of Europe, by reference to the other well known works of Thomas a Kempis. That the book failed every one knows. "Incertior sum multo, quam dudum," said Dupin, after going through a maze of literature on the subject. The dispute was after all of comparatively little practical use. "Non quæras quis hoc dixerit, sed quid dicatur, attende."

With very different purpose did the lamented Canon Gerlach—for God called him hence ere he could give the finishing touch to his careful work—consult the different ascetical books of Thomas a Kempis, the "Soliloquy of the Soul," the "Garden of Roses," the "Valley of Lilies," "The Three Tabernacles," and the rest. He gathered from them the substance of those different "Considerationes" which are usually placed at the end of each chapter, and which have the purpose to keep the mind for some time conversant with those golden thoughts which Thomas gives in his brief and unaffected style. In the ordinary editions of the "Imitation" these Reflections are but echoes faintly repeating the original thought of the devout writer. Here we have the silence-loving monk of Agnetenberg explain himself. We see him, as his Louvain biographer describes him, with his gentle face full of happiness when he could speak about the good, about the ancient manners of the Fathers. "Monebat dulciter, adhortans ad meliora, dulcis et affabilis erat omnibus,—ab aliena et sæcularia referentibus recedens: incompósitos et excedentes diligenter redarguit." There is music in his simple sentences, even as much as in those charming simple hymns of his, which, some have thought, must have come from the love-tuned lips of St. Bernard.

Surely, this is a great and worthy departure in the editions of the Imitation. We are glad to see that it has already been translated into German, and to know that at least one English translation is in hand. "Mores rege, aures tege: sæpe ora, et sæpe lege."

POCKET CENSUS BOOK, to accompany the *Liber Status Animarum*. Published with the Approb. of the Most Rev. M. A. Corrigan, Archbishop of N. Y., and the Rt. Rev. L. M. Fink, Bishop of Leavenworth. Fr. Pustet & Co., N. Y. & Cinc. Price, 25¢.

This note book, by which the prescribed visitation of the parish to be made periodically by the pastors is greatly facilitated, recommends itself by its practical features. Its Rubrics provide for a complete account of the temporal and spiritual condition of the parish. The census book allows entry for about 600 persons, and can easily be carried in the pocket. The divisions correspond to the larger "*Liber Status Animarum*," in which the Parish Census is compiled to be kept in the parochial archives, and from which reports are made to the Ordinary.

GERMANY'S TRIBUTE TO IRELAND. By Rev. William Stang, D. D. Fr. Pustet & Co., New York and Cincinnati, 1889.

This is a neat pamphlet of some fifty pages by Father Stang, who has ere this proved his practical judgment as a popular exponent of historic episodes. The diocese of Würzburg, in Germany, is to celebrate during this month of July the twelfth centenary of the Introduction of Christianity by Irish Missionaries. The graceful acknowledgment of so great a debt cannot but have a beneficial result, especially here in America, where the sons of both nations are foremost in toiling, side by side, for the building up of that new civilization which, if it assimilate the characteristic virtues of each, will remain a monument of national autonomy, unlike any raised heretofore. Founded on Christianity, cemented by fraternal love, it bears in its majestic form the image of freedom never rightly separable from truth. Father Stang has, by his facts, called our attention to the charity which brought religion, as it was begotten of religion, and which is thus renewed by the example of a Fridolin, a Columban, a Gall, a Sigisbert, a Virgilius, a Disibod, and others, held in veneration, in Germany as in Ireland, for the same reason, viz., their unselfish love of souls, and their devotion to the cause of religion.

BOOKS RECEIVED.

The mention of Books under this head does not preclude further notice of them in subsequent numbers.

THE WILL OF GOD. Translated from the French by M. A. M. To which is added an easy method of attending Holy Mass with profit. By Bl. Leonard of Port Maurice. Benziger Bros. Mar., 20¢.

GRAMMAIRE HEBRAÏQUE ELEMENTAIRE. Par Alphonse Chabot. Troisième Edition revue et corrigée. Fribourg en Brisgau, 1889. B. Herder.

MEDITATIONS ON THE "VENI SANCTE SPIRITUS," with Devotions for the Novena in preparation for the Feast of Pentecost. Compiled from various sources, by a Sister of Mercy. Fr. Pustet & Co. New York & Cinc.

ST. PATRICK, THE FATHER OF A SACRED NATION. A Lecture by Rev. J. F. Loughlin, D. D. Published for the Benefit of the Church of Our Lady of the Rosary, Philadelphia. For sale by Fr. Pustet & Co. Price, 30¢.

THE APOSTLESHIP OF PRAYER, by Father Henry Ramière, S. J. A new translation with notes, reference, analysis, and index. First part: The Sacred Heart Library. Philadelphia, Rev. R. S. Dewey, S. J., Publisher; Messenger of the S. Heart, 114 S. Third Street. 1889.

CULTUS SS. CORDIS JESU, sacerdotibus præcipue et Theologiæ studiosis propositus. Cum additamento DE CULTU PURISSIMI CORDIS B. V. MARIE, scripsit Hermannus Jos. Nix, S. J. Cum approbatione Revmi Archiep. Frib. et superiorum ordinis.—Friburgi Brisgovix, Sumptibus Herder, 1889.

THE HOLY MASS. By St. Alphonsus de Liguori. Vol. xiii. of the Centenary Edition of Ascetical Works. Edited by Rev. Eugene Grimm, C.S.S.R.—Benziger Bros., New York, Cincinnati, Chicago. 1889. Price \$1.25.

THE RELIGIOUS STATE. Together with a short treatise on the Vocation to the Priesthood. Translated from the Italian of St. Alphonsus de Liguori. Edited by Rev. Eugene Grimm, C.S.S.R.—Benziger Bros., New York, Cincinnati, Chicago. 1889. Price 50¢.

AMERICAN ECCLESIASTICAL REVIEW.

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PRESENT ASPECT OF THE CATHOLIC UNIVERSITY.*

(*The Divinity School.*)

Constitutiones Catholicæ Universitatis Americæ a Sancta Sede Approbatæ cum Documentis Annexis. Romæ, ex Typographia Polyglotta S. C. De Propaganda Fide. MDCCCLXXXIX.

Constitutiones Propriæ Sacrarum Scientiarum Scholæ in Magno Americanorum Lycæo.

I.

It is just four year ago since the official announcement was made by His Eminence, the Cardinal Archbishop of Baltimore, that the project of erecting a Catholic national university, inaugurated at the Third Plenary Council, had assumed a definite form and was on the point of being carried into effect. At about the same time the Holy Father had in a

* There will appear in the Review, among other papers on the subject of "the Catholic University of America," a summary history of the Institution from its first beginning, written by the Rev. Dr. P. J. Garrigan, Vice Rector of the University. From the same pen we will also have an accurate description of the Divinity School and its different appointments, together with illustrations of the interior plan, made directly from the designs of Mr. E. Francis Baldwin, the architect of the University, who kindly furnished his drawings for the purpose. (Edit. Am. Eccl. Review.)

private letter to the Apostolic Delegate,¹ expressed his own sentiments on the subject. "It affords us," he says, "great delight to hear that you, in union with the other Bishops, propose to carry at once into effect the project of erecting a Catholic national university. Surely, such an institution, under the auspicious and vigilant care of the united Episcopate, must needs become a great boon to religion as well as to your country; for it will serve in every way to enhance the splendor of the Catholic name, together with the growth of the sciences and arts." At the sessions of the Council, the previous year, the Bishops had expressed their unhesitating conviction that the time for the accomplishment of this great work had arrived.² Now that this initiatory step had actually been taken, there remained no longer any room for conjecture as to the opportuneness of the undertaking. The commission appointed for the purpose set about determining the resources upon which they might definitely rely. Within precisely a year³ they were able to report to the Holy See that as the result of their investigation they could vouch with certainty for the pecuniary resources necessary to begin the establishment of the university on a sound financial basis. "*Experimento enim facto, certiores jam redditus sumus eam corrogari posse pecuniæ vim quæ satis foret ad Seminarium Principale fundandum, sive ad Theologicam Universitatis propositæ Facultatem in perpetuum dotandum.*" There would be a fund sufficient to endow in perpetuity a theological faculty. This was the beginning, the most important and necessary part of the university. The commission also asked the Holy See for the canonical approbation, and laid down the plan upon which the proposed university was to be erected. As it was to be a true centre of all the higher studies, its halls

¹ This letter bears the date Oct. 22, 1885, and is found in the *Acta* of the Council under the heading "*E Congregationibus Privatis Excerpta*" iv., p. lxi.

² *Re mature perpensa, convenerunt Patres, jam advenisse tempus, quo grande hoc opus inchoandum sit.* (Conc. Pl. Balt. III., n. 183.)

³ Oct. 25, 1886. (Constitut. p. 14.)

were to be open to all classes of students who could prove their ability to profit by its teaching. Its professors and tutors might be chosen from among the most eminent men of every rank and order, whether secular, religious, or lay, and from any nation. But its government would ever be under the control of the American Episcopate, and no subsequent legislation could alter this provision, which was to insure its character as a universal centre of learning. "*Concillii Patribus placuit ut universitas sub omnimoda semper maneret Episcoporum directione et regimine, neque cujuslibet Ordinis Religiosi curæ omnino deputeretur.*" But the discipline of the higher seminary, as part of the university, would be in the hands of the Fathers of St. Sulpice, whose special vocation fits them for the apt training of ecclesiastics. To emphasize the central character of the university, the national capital of the United States had been chosen for its location. The city of Washington combined singular advantages, not to be found elsewhere to the same degree. Here men from every part of the nation, and of its best society, would constantly gather for the purpose of legislating for the nation, and guarding its interests. The spontaneous intercourse arising out of this meeting could not but tend ultimately to develop the highest intellectual as well as social culture. Amid the concourse of statesmen, selfmade by dint of labor and talent, of learned jurists, of eloquent representatives, who expressed the various conditions and claims of every class of people; amid the store of libraries and multiple appliances collected with a uniform purpose during a century of national growth, the student of law, of ethics, and political economy, the men whose special vocation calls them to influence the temper of and guide the masses, all alike would find here singular opportunities of imbibing and increasing practical knowledge. The democratic character of our government makes it possible for those who possess great powers to become at all times the real leaders of our people. And in this we Catholics are all the more American, because no two institutions bear in their

autonomy so close a resemblance to each other as does the government of this Republic to the government of the Church. Besides all these advantages, the temperate climate, the splendid beauty of the city, within one of the fairest tracts of country in the land, where the sunny campus is bounded by the pleasant grove, invite the student—

“*Felicesque vocat pariter studioque locoque
Mæonidas.*”

We pointed out on a former occasion ¹ that the difficulties which would present themselves to the accomplishment of this great work were manifold and serious, and that they might arouse the just anxiety of all who have at heart its ultimate success, or, what was intimately bound up with it, viz.: the good sound of our Catholic name and cause. To-day these difficulties have in great part yielded, nay, some have deftly been turned into material towards the construction of the work itself. If there are still men who shrug their shoulders in disloyal criticism, they can hardly be just in estimating the value of what has actually been done in an incredibly short time.

The American bishops had deemed it necessary to select for the fulfilment of this task a single man, to whose zeal, judgment, and tact every detail was to be entrusted. Perhaps the work could not have been accomplished otherwise; at least, not in the same brief space of time. It will remain a remarkable fact in the history of the University, and goes far to prove what has sometimes been denied, especially by those who espouse the evolution theory in the science of events, namely, that the destinies of great bodies are best directed by the individual, who, having recognized the common *sensus intimus* of his time, knows how to give it corresponding expression, knows how to draw into a single channel the varying heated elements, so that they may commingle and flow into the form prepared for them, where, cooling, they are fash-

¹ “*American Cath. Quarterly Review*,” Oct. 1885.

ioned into the bell whose peerless sound will tell in unmistakable signs its time unto coming generations.

The history of what has been done in detail will appear later in these pages. The fact accomplished is the foundation, actual and equipped, of a Divinity School. And with this a most solid foundation of the University has been laid. The difficulties that could hinder this have been overcome. Not indeed, that activity might cease. The day of glorious rest shall in all likelihood be not outlived by our generation. But in ordering the Divinity School a power has been created, which will act for the accomplishment of what remains to be done. The youth who will meet in the lecture halls of the University next November, fulfil, whether they are conscious of the task or not, a larger mission than that of obtaining varied theological knowledge to benefit themselves or those with whom they come in contact.¹ They open a fresh avenue to other men, create new aspirations towards greater things, are founders as well as first students of the University. Whilst it is, therefore, desirable that only the best, the most promising of our divinity students be admitted to matriculate at the University, it is also likely that such will be the case. It was, and not without reason, feared that one of the hindrances to the successful inauguration of the University would be a certain want of enthusiasm for the obtaining of that higher culture, which, always the dowry of the few, would find less appreciation among us, by reason of the prevailing need for missionary work and missionary laborers. An observant foreigner,² who has studied the American people at different times, covering a period of 18 years, with more than usual care, and who has accordingly done us more justice than the many Englishmen who have hitherto sat in judgment upon Americans and their affairs, grants that American society offers every prospect

¹ *Litteræ Episcoporum ad SS. Dom. Nostrum Leonem XIII.*, 6. (Const., pag. 17).

² *The American Commonwealth*, by James Bryce, M.P., D.C.L., Regius Professor of Civil Law in the University of Oxford, author of "*The Roman Empire*." Macmillan & Co., London. 1889.

of soon standing in the front rank of intellectual culture. Speaking of the American universities in the Atlantic States, Mr. Bryce says: "They are resolved to bring their highest education up to the European standard and to keep pace with the progress of science, filled with that love of experiment and spirit of enterprise which are so much stronger in America than anywhere else in the world." This spirit of intellectual enterprise, "much stronger than anywhere else in the world," explains that, if there is a prominent bent toward material progress, which has caused Americans to set a lesser value upon purely intellectual activity, it is simply the result of a necessity which will prove to be shortlived. At all events, the fear of "no demand" has been allayed by the fact that there have been found a good number of students who, understanding the purpose of the University, are anxious to profit by the advantages which it will offer. Nor does there seem to be any likelihood that the high standard of teaching proposed in the Constitutions of the University will have to be lowered to accommodate applicants, as every one knows to be the case with many institutions of learning, which, being simply colleges, claim the name of a university.¹ Among those who have signified their intention to matriculate at the University next November, a good number are young priests, who have just finished a complete course of philosophy and theology in the Diocesan Seminaries. The majority are what might be called the best men of their colleges, recommended by their superiors and likely to prove an honor to the "Alma Mater" which sends them for a post-graduate course or for degrees. Such is the present general aspect of the new University. But we wish to say something of the Divinity School, its aim and likely results as well as its methods in particular, so far as they regard the body of students who propose to enter there.

¹ This, of course, is not to be said of Catholic institutions alone, but is universal and acknowledged by the principal representative men of education among us.

II.

The two leading factors which called the University into being were, first, the necessity of an all-sided and thorough education in the higher branches of science and art, which education would not only be free from the taint of a false philosophy, but would fit those who embraced it to combat the errors which threatened to destroy the life of society, safe alone as long as it rests on sound religious principles. As the clergy were the main representatives of these principles and the actual educators of our people, it was deemed of first importance to supply the opportunities of a superior culture to these. The usual curriculum of our theological seminaries, which, after the completion of a classical course, demands two years of philosophy, and from three to four years of theology, might be sufficient to train the mind to exact reasoning, and to furnish it with the main principles of solving difficulties in metaphysics, ethics, or theology. But it could not pretend to cover the whole ground, or go to that depth in the sciences, which, it was understood, is required in the educated society of to-day. It could not follow up the many schools of thought, with their endless varieties of speculation which, though futile, claimed the attention of the thinking public, and which one could not pretend to answer without thoroughly knowing them. We needed men who would be possessed of this knowledge, and be exercised in the use of it. And to train them we wanted an institution more perfectly equipped for the purpose than any of those which we actually had, or which were accessible to our clergy, who might desire these advantages. Such was the language of the last Plenary Council.¹

¹ *Philosophiæ Theologiæque tanta est amplitudo ac profunditas, ut studiorum curriculum statutum, in seminariis majoribus percurrendum, reconditis harum scientiarum eruendis thesauris minime sufficiat. Permagni tamen interest, ut Ecclesiæ hisce in regionibus militanti nunquam desint viri iisdem disciplinis eruditissimi, qui causam veritatis strenue et invicte tueri valeant contra omnigena errorum monstra et opinionum deliramenta, nostra præsertim ætate. Quamobrem magnopere optan-*

That infidelity is making rapid strides in this country, and has the patronage of not a few of the Protestant universities, is becoming daily more apparent, and the Commission appointed to consider the matter of beginning the work of a Catholic university deemed any delay hazardous in the face of the threatening danger. Referring to the Canonical Approbation of the Institution by the H. See, the Commission addresses Cardinal Simeoni, Prefect of the Propaganda: *Inter rationes quæ nos movent ad illam gratiam sine mora exoptulandam, præcipua est quod doctrinæ in plerisque Protestantium Universitatibus hujus nostræ regionis traditæ magis ac magis ad rationalismum et infidelitatem deflectant, ita ut Catholici juvenes, qui scientiam acquirere exoptant, nec veri nominis Universitatem Catholicam hucusque habuerint, in maximo periculo fidem amittendi versentur.*¹ There were, it is true, the European universities, to which students from this country could periodically repair to obtain the salutary waters of a superior knowledge, by which they might quench the smouldering flames of irreligious teaching. But latterly the fire has spread, and is being kindled by the hundred hands of Gigas, so that it has become necessary to have a domestic supply, constant and easily accessible. It is true, there was nothing all the while to prevent the religious orders or any class of ecclesiastics from carrying on these studies to that degree which would be attained in any of the great centres of high intellectual culture.

Still, if it was so done, it would necessarily be exclusive, and could only benefit the few, exercising but little influence on the entire body of our clergy. And this brings us to the second factor, which was an immediate motive in the erection

dum est, ut hisce in Statibus præclarum quoddam scientiæ existeret centrum, in quo juvenes ingenio et virtute prævalentes, consueto studiorum absoluto cursu, disciplinis theologicis, vel juri canonico, aut philosophicis una cum naturalibus scientiis aliisque quæ viros ecclesiasticos nostrates decent, tres quatuorve annos impendere possent.

(Conc. Pl. Balt. III., n. 182.)

¹ Constit., pag. 27.

of the Divinity School, whence the University was to rise in full growth.

A Catholic centre of learning was wanted. Not merely manifold knowledge of a high character at home, not many individual springs of wisdom, rejoicing and fructifying the land, but a fountain on the summit of the mountain, which, sending its limpid waters adown the sunny slope, would gather into a mighty stream all the rivulets which it might meet in its course, making them each contribute to the great movements by which the soil was to be purified, our natural wealth to be enriched, and which would drive many a wheel to aid our industry and carry on its bosom the activity of the nation, fair vessels of every sort, and freighted with all things good. This stream would give an outlet to many a tributary, giving life to its flow and swelling its course. It would determine the current of many a streamlet which would meet it. Thus the University will act upon the river system of our colleges and schools, which become its tributaries. It will give a healthy direction to public opinion so far as Catholic truth and principle, united to a loyal love of country, can influence that opinion. It will insure prosperity to the land, and be a joy to the citizens who live within its range. The importance of this idea of a central source of Catholic thought cannot be overstated. It will receive its illustration, first and foremost, from the influence it exercises upon the entire teaching organism of the American Church. It has been said that our educational system is still in many ways defective, and that nearly all the lower grades of schools need much reforming. To use a common comparison, the ground stories of our educational edifice need finishing, which implies that attention to higher education might be deferred for some time yet, and that the University is a premature step. Now we believe it true that our Catholic schools and colleges are by no means what they could be made to be. But they certainly exist, and no one will deny that, of late years, very much advance has been made, though not in every place alike. The University Com-

mission emphasize this fact when, in their letter to the Holy Father, they say that their attention is being constantly devoted to the allsided improvement of our common Catholic schools, no less than to those of higher grade. We don't paint and finish our houses until the roof is on. The entire educational system is a complete edifice, and each part helps to suggest the proportionate improvement of the rest. Certainly, where there is no elementary education at all, where people cannot read or write, it were absurd to establish a place for higher education. But this is surely not the case with us. The University, once that its existence has become a fact, will necessarily act as a regulator and promoter of all other education in the land. As the schools depend for their efficiency mainly on the clergy, the students of the New Divinity Department are those to whom we must look for the first impulse towards elevation of our normal standard. And it behooves us all to see that they may not disappoint us, by encouraging them to attend to the business for which they have been selected, with becoming zeal, yet with such honorable freedom as will make their labor a hopeful task. Thus, the idea of a central source of Catholic thought is shown in its usefulness as regulating at once, and keeping in healthy activity, the teaching organism of the American Church.

We might say the same of the press. One of the recognized and leading offices of the old universities was that they were to hold high tribunal, where public opinion would be vigorously judged, where strife of rivalry among the learned and influential was settled, where the written word of every man might find its lawful and just censor. Now it must rejoice the heart of every true priest, who reads for more than pastime, to think that there should arise in our midst such a tribunal, whence may proceed a wholesome censorship. Could this body of judges be bribed or degenerate? Not if it be true to the Constitutions and the faith to which it is solemnly pledged. No matter how extensive hereafter the influence of the University in its various faculties may become, its

Divinity School will ever be the first and most sacred guardian of its religious creed and morals. Nor can this powerful stream, strong from the very fact of its lofty descent, be without influence upon every portion of the clergy. Whilst it opens constant opportunities of mental culture, even though it be but to the privileged few, it facilitates on all sides the social intercourse with men of higher acquisitions. It will quite naturally tend to confirm and increase the legitimate influence of the ecclesiastical body on the whole. Sydney Smith could write of us in the beginning of this century: "The Americans, at least in the old states, are a very religious people. Their clergy are respectable, respected, and possess no small share of influence." Now, whether the same may be said of the clerical fraternity as it goes in these days or not, it is quite certain that, in so far as we co-operate with the efforts of the new University, we shall possess that share of public authority which by right belongs to our state, and the exercise of which is more fully allowed us in this land than anywhere else, if we can but assert our claim with sufficient dignity. It is the very nature of the American government that men who have real influence upon any class of people could make that influence felt by the entire mass of the population. If it is the prerogative of truth and integrity to command respect, and to wield a certain power over man, we should certainly be a dominant factor in the maintenance of justice, order, and public morality in general. Our people obey us. They are to be found everywhere, and are recognized as having a right to exercise whatever share of power falls to them by reason of their numbers. Surely, if it be true that in Catholic communities there is frequently no less corruption than among those who profess no religion at all, it can have its cause only in the fact that we do not exercise the powers for good which we undoubtedly have, seeing that our teaching authorizes neither falsehood nor corruption, but tends by every precept to diminish both. And the want of this exercise comes, in turn, too often from the absence of a harmonized attack upon

certain public evils. It is not the number of soldiers which secures a victory, but the steady and uniform discipline, directed and guarded from a central point. Thus many abuses of the freedom of the press will be easily corrected by the establishment of a centre, whither every eye and mind is turned, and whence proceeds that authoritative impulse which is the prerogative of superior knowledge.

III.

The Divinity School is, then, the germ whence that perfect growth of the complete University is to rise, which will feed and delight generations to come with its healthy intellectual fruit and with the widespread and protecting shades of its social influence. The teaching it offers surpasses that of our present Ecclesiastical Seminaries and the higher schools of philosophy both in extent and dignity. The students who matriculate for the purpose of obtaining the honors which it has the right and privilege to bestow are expected to have finished what is called the complete course in philosophy and theology, as taught in the Diocesan Seminaries. The curriculum of the Divinity School will cover a four years' course of Christian Ethics, Theology, Ecclesiastical History, Liturgy, Patrology, Hermeneutics, and Exegesis. The full course of Canon Law is three years. Lectures are also given in the higher branches of mental philosophy and the sciences. The incomparable system of St. Thomas Aquinas will be the guiding text, so adapted as to receive its illustration from the last results in experimental science. No one can, of course, be admitted as a regular student of the University who has not, by previous examination or certificate of qualification from a reputable college or seminary, proved his ability to enter successfully upon these studies. It is evident from the quality of the examination that the average grade of knowledge demanded for entering the university is above that which is exacted at most of the European centres, unless we except Louvain and some of the German Universities.

This is an excellent start, if insisted upon, as it gives to the New Department at once that elevation which is expected from it, and which must be maintained in order to command the respect and admiration essential to its real usefulness. We have already shown how the University would act upon those other institutions of learning which become tributary to it by sending their best students here for a post-graduate course or for degrees. The superior stand which it naturally takes will allow it to form an accurate judgment of the relative value of the teaching given in these institutions, and thus to lead the way to the introduction of uniformity in matter and method, as also correct some acknowledged abuses, arising out of a false sense of rivalry. As the honors given by the University are to be the result of high merit exclusively, their bestowal cannot fail to provoke a wholesome emulation among the various seminaries and colleges represented in its lists at the annual examinations for degrees. In all this there is no likelihood that the University would ever depart from its high standard, since it has been wisely started upon a financial basis which will not make it dependent for success or failure upon the number of students who may support it. Thus we can confidently expect that it will hold its dominant position, on which, in fact, all that we have here expressed as the probable results of its teaching must depend.

Priests and clerics, both secular and religious, have access to the university, provided they comply with the requisite conditions and bear written letters from their ordinary or religious superior. Residence in the University is obligatory unless in cases of special exemption by the superior. Students belonging to religious communities may reside in separate houses, under the supervision of their respective superiors, and attend the lectures at the University. We understand that the Alumni of the Paulist Fathers in New York are to occupy quarters near the University at the opening of its course of lectures in November. It is expected that other religious communities will avail themselves of

similar advantages. The selection of studies and attendance at lectures is not left to the option of the student, but the courses of reading will be defined and changes can be made only after consultation and with the consent of the superiors. Any alumnus, however, who has been entered for a definite course may attend lectures otherwise not obligatory. The privilege of attending lectures is likewise granted to externs, provided they obtain a permit from the Rector. The ordinary language of the lectures, examinations, etc., in the Divinity School is to be the Latin, but there will be also lectures in other languages.

Although the present course provides only for students who have completed the regular seminary curriculum, Leo XIII, in his letter to the Rector of the University wherein he formally approves the Constitutions, points out that it would increase the usefulness of the University, if it also provided for students who had not yet completed their ordinary course of philosophy and theology, but wished to do so at the University itself. The following clause in the Constitution deals with the subject: "Those who by the concession of the H. See (mentioned before), are admitted to the schools of theology at the University, not having previously made any studies in this science, must bring certificates to show that they have studied a regular course of philosophy for at least two years and with success. The students are allowed to pass an examination for the Baccalaureate after their second year in theology. After the third year, they may go up for the Licentiate. But they cannot apply for the Doctor's cap before the end of their fourth year."¹ We believe there will hardly be any students belonging to this category admitted the first year.

Those students who have finished with credit the regular course of theology at any of our seminaries will be admitted to the examinations for the Baccalaureate upon their en-

¹ Constitut. cap. iv., § 6.

trance, and to the Licentiate after their first year at the University, whilst at the end of the second year they may pass for the Doctorate.

The honors of the University are, however, also open to those who, having completed the same studies elsewhere, say at Louvain or Innsbruck, present themselves for examination. But in these cases the academic senate will decide whether the student applying may be admitted to trial or not.

The Doctorate in Canon Law can be obtained only by those who, having exhibited the certificate of qualification for the Baccalaureate, that is, after finishing the ordinary course of theology, have read Canon Law for two full years, passing the examination for the Licentiate after the first year.

The examinations for academic degrees are both oral and written. They are made in public, in presence of the Academic Senate and Faculty. The oral examination of each candidate for the Doctorate may not last less than an hour and a half. The Professors distinguished as *Doctores Decuriales* and *Collegiales* alone have the right of suffrage in deciding the result of the examinations. The candidate is, moreover, required to be able to defend a given number of theses, according to the Constitutions at least fifty, covering the entire range of the theological sciences, and he is, besides, expected to write a treatise of solid and superior character.

The collegiate discipline of the Divinity School being under the direction of the Order of St. Sulpice, the president of the college is at the same time *ex officio* member of the Academic Senate. He makes a monthly report concerning the affairs of his college to this body. Besides the regular professors, there will be, as in the University colleges, preceptors and tutors, who act as assistants to the teaching faculty.

Though each college, as it forms, is likely to select its own patron, to be marked in the *Kalendarium* of the University, the great tutelary feasts of the University will be those of the Immaculate Conception of the Blessed Virgin and of the Angelic Doctor, St. Thomas Aquinas, whilst the Divinity

School has for its special feast that of St. Paul, Doctor Gentium, which will be celebrated annually on the 25th of January.

Such are, in the main, the methods by which is to be aroused emulation to the pursuit of that higher knowledge which, above all, the clergy cannot dispense with in these times without sacrificing some of the prestige of their position and the usefulness of their mission. An eminent Protestant divine has expressed this fact with singular force. He takes for granted that there is a decided decline, in our day, of the influence which the clergy possessed in former times and to which they are entitled, and he traces this loss to the absence of a thorough theological training. He insists that a clergyman who would command respect must not only be thoroughly conversant with all the documents on which the faith he preaches is based, he must not merely know its historical credentials, and be familiar with the principal controversies on the subject by which it becomes clear whether what he preaches is matter of faith or of opinion, but he needs to be solidly schooled in those principles of knowledge which will enable him to confute the skeptic. "He that will approach this kind of controversy—and who can now avoid it,—must be skilled in metaphysics: he must have examined the conditions of knowing and being, as the philosophers say; he must meet subtleties with counter-subtleties; and show that even in the handling of such weapons he is no despicable adversary. This is the kind of men who, in the days of Louis XIV. and of queen Anne, raised the Christian pulpit to a position of power and authority, not only among the poor and simple, but among the most cultivated and refined, and even the most wordly and critical thinkers of the day."¹ In another place he says very much to the point: "Next comes the question of culture. This is the point where good can really be done by care and forethought. Hence it is

¹ *The Decay of Modern Preaching.* By J. P. Mahaffy. New York, McMillan & Co., page 83.

that bishops and colleges and synods should insist that all possible efforts be directed to make the teachers in their churches superior in culture to the average of their congregations. Hence it is that they should insist on University training, or whatever other training in science and literature will lift men out of the herd, and fit them to speak as educated men on the great topics which they profess to expound." ¹ Surely, when Protestant divines begin to advocate the general study of metaphysics, it is a sign that there is real and common need of it. The author whom we have cited does not merely blame his Protestant confrères, but he charges the Roman Catholic Church with neglecting this measure of culture in her own clergy. Now we will be far from injuring our cause by admitting at least a measure of the charge, even if it be not put precisely in the form in which one more familiar with the methods of our Catholic theological schools would put it. The more, therefore, may we rejoice that the hopes and desires for a university, which would remedy the evil, are so speedily realized; that the difficulties which to most of us seemed to bar the way to that realization have been overcome by the very swiftness of the impulse with which they were attacked. And the Divinity School, organized and equipped, is the best augury of future success, for it is the corner stone and stronghold of the institution. Whilst as a dispensary of varied learning it will raise our intellectual standard, the wise provision of a well tried discipline, which is to direct its activity and guard its efficiency, is a sure promise that none but truest gentlemen, in feeling as in manners, will inhabit those sacred halls. Knowledge is power, but virtue adds grace to strength and gives it that irresistible charm which has ever conquered the hardest foes of truth. Happy, then, the student who is called thither to be among the first born of that Alma Mater, learning true wisdom from her chaste and eloquent lips and strengthening his high purpose—

¹ *Ibid.*, page 139.

—oft in prayer :

With his mute books around him, while he calls
 With such meek invocation as he may
 The angels of past ages to supply
 The keys of those old written chronicles ;
 And purchases his knowledge with a vow,
 Morning and eve renewed ; abjuring fame,
 That he will dedicate to holy Church
 The scanty produce of his patient toils.

WE PRACTICAL PRIESTS.

THEOLOGIA MORALIS AUCTORE AUGUSTINO LEHMKUHL,
 S. J. *Volumen I. Continens Theologiam Moralem Generalem et
 ex Speciali Theologia Morali Tractatus de Virtutibus et Officiis
 Vitæ Christianæ. Volumen II. Continens Theologiæ Moralis
 Specialis Partem Secundam seu Tractatus de Subsidiis Vitæ
 Christianæ. Editio Quinta. Sumptibus Herder, 1888.*

COMPENDIUM THEOLOGIÆ MORALIS a Joanne Petro Gury,
 S. J., *Primo Exaratum et deinde ab Antonio Ballerini, ejusdem
 Societatis Adnotationibus Auctum, nunc vero ad Breviorem For-
 mam Redactum atque ad Usum Seminariorum Hujus Regionis
 Accommodatum ab ALOYSIO SABETTI, S. J. Editio Quarta.—
 Fr. Pustet et Soc., 1889.*

MANUALE THEOLOGIÆ MORALIS AUCTORE BENEDICTO
 MELATA S. T. D.—*Romæ, ex Typographia Tiberina. 1888.*

"Theory," says a well-known ascetical writer, "is not much without practice ; yet, without a good theory, practice, for the most part, is not itself worth much, for it is neither fruitful nor enduring." If this be true in most things, it is eminently so in the science and practice of Moral Theology. The latter discipline has, to use the terminology of Father Lehmkuhl, its speculative, its ascetic, and its casuistic side, accordingly as it treats, in the first place, of the virtues and duties of man in the abstract, teaching him their knowledge ; next, exhorts

him to their practice, and finally, guides him in the application of that knowledge to the practice in the confessional. In the early ages of Christianity the second element predominated. Moral Theology was not so much a scientific system standing by itself, but a summary of authoritative teaching, scrupulously gathered from the writings of the Fathers, holy and learned men, such as St. Cyprian, St. Ambrose, St. Augustine, St. Basil, St. Gregory of Nyssa, St. John Chrysostom, St. Gregory the Great, and Bl. Cassian. As for the practice in administering the Sacrament of Penance, it was determined by the canons of various councils, which assigned certain definite penances for definite sins, and later, when public confession went gradually out of use, a penitential code was fixed, which served as a practical guide in the confessional, up to well nigh the thirteenth century, and of which we have still many remnants in the different *libri pœnitentiales*. St. Thomas Aquinas, in applying the reasoning methods of the old philosophers to the practice of theology, gave it a new form. He sounded the origin and traced the progress of the human affections, passions, habits, virtues, and vices; studied their mutual relations and effects, and separated that which is of man, earthly, from that which came to man divinely. All this is treated of in the second part of the Summa. Gradually, the impulse given to speculative theology by St. Thomas, St. Bonaventure, and others, who had caught the same spirit, subsided, and men like St. Antoninus, Angelo de Clavasio, and Trovamala, began again to give a more practical turn to the study of Moral Theology, by the compilation of cases of conscience. The Council of Trent called forth a number of eminent theologians, and down to the end of the seventeenth century we have a double line of men, equally successful in evolving on the one side the scientific, on the other, the practical study of Moral Theology. Then began the battle against Probabilism. The Jansenists infected the schools of theology with their unwholesome rigorism, which, however, tended to call forth able opponents. During this era we have such men

as Lacroix, Reiffenstuel, Reuter, Roncaglia, Sporer, Voit, and others. Midway in the following century came at length the deliverer, St. Alphonsus, who, uniting to the solidity of his learning an extreme prudence in judgment and great holiness of life, threw a fresh light upon the study of Moral Theology and dispelled the storm-clouds of strife and doubt. His "Theologia Moralis" and the "Homo Apostolicus" have, since then, become the principal norm for writers on Moral Theology.

We have given this brief survey of the development of the study to show how different times and circumstances call for a change in the treatment of this most essential discipline. Since the time of St. Alphonsus many questions have been added to the range of practical theology. New problems, the result of social revolution, of scientific discovery, of mental and we might also say physical aberration, call for the application of old principles in a thousand new and distracting ways. The task of the confessor, of the disciplinarian of the soul, daily grows with a larger and more trying responsibility. And to be a faithful minister of his charge, to be just to his flock and to himself, he must needs constantly refresh his memory with the principles and precedents of his profession, quite independent of the integrity and virtue befitting his sacred calling, and which tends likewise to keep the mind clear and the judgment unbiassed by the misleading affections of the heart. We have heard of a Protestant lawyer, learned and of long experience in the practice of his profession, who every year with scrupulous fidelity resumes the study of the Jesuit Tongiorgi's *Logic* from cover to cover, that so he may keep his judgment intact from the influence of prejudices to which every man in contact with the world is more or less liable. The Rt. Rev. Dr. Moriarty, late Bishop of Kerry, in his admirable allocutions to the clergy, reminds us that as priests we are not the sovereign fount of justice or mercy: that we are dispensers only, whose sentence, in order to be valid, must be according to law; for it will otherwise be

surely reversed at the supreme court on the last day, to our confusion and condemnation. "Moral Theology," he says, "contains the law which we administer, according to which we give judgment. Hence the necessity, before we sit in our tribunal, of mastering this sacred science in its principles and its details.—If you refuse the custody of this sacred treasure, the Lord forbids you the exercise of His ministry. *Quia tu scientiam repulisti, ego repellam te, ne sacerdotio fungaris mihi* (Osee iv. 6). We once learned this science in our schools; we satisfied those who were the first judges of our fitness. Have we retained the knowledge that we then possessed? We well knew that this knowledge is a habit of mind, as easily lost as it is laboriously acquired; we know that our memories do not grow more retentive as we advance in years, and hence we should fear lest the rust should have been silently consuming our treasures, *if we have not by continual study* taken the means to guard it. We should fear lest we may be as the blind leading the blind, and doomed to fall into the same precipice.—Venerable brethren, who could count or measure the multitude of sins, unseen and unheeded, which an ignorant administration of the Sacrament of Penance implies? Who could count or measure the multitude of sins which the ignorant minister causes others to commit?—interpreting falsely the law of God, tying on the backs of some burdens which God never intended them to bear—strewing pillows under the heads of others by allowing them to rest in false security in the midst of danger—binding when God would loose, and loosing when God would bind. Even where there is not ignorance, without study, there must be inadvertence. We never turn over a chapter of our theology, but it reminds us of something that was escaping our memory, or to which we were paying less attention"¹ Every one will be able to confirm this last sentence by his own experience.

¹ Allocations to the Clergy and Pastorals of the late Rt. Rev. Dr. Moriarty.—Dublin: Browne and Nolan. 1884. pag. 29.

It is, indeed, necessary that even the first principles, the general doctrine of moral theologians, be kept constantly before the mind. First of all, because here practice does not, as in other arts, tend to confirm the principles and impress them upon the memory. On the contrary, the frequent hearing of confession is apt to weaken our sense of the enormity of certain sins. Familiarity with crime begets a certain dulness, by which we gradually come to look upon them with indifference or even indulgence. Moreover, there is in ourselves, as men, a natural tendency either to minimize the faults of others, if we are kind of disposition, or else to exaggerate them, if we are naturally selfish, hard, or intolerant. Yet it is extremely difficult to remain objective, as the moralists say, in the tribunal of the confessional, where we are to be at once judges, physicians, and fathers. And even outside of the Sacrament of Penance, in the administration both of the spiritual and temporal affairs of a parish, faults will creep into the judgment, forgetfulness will interfere with the perfect fulfilment of prescribed duties, and defects of manner will show in the observance of Rubrics and ceremonies. *Habitual* study of Moral Theology is the only remedy against these evils. But all priests do not find alike time to devote to this study. Accordingly, we recommend three books, thoroughly reliable each, but suitable to different classes of priests, according as they are more or less constantly occupied in the duties of the practical ministry.

The first of these, Father Lehmkuhl's work in two volumes,¹ is a perfect treatise of Moral Theology, equally serviceable to the professional student and to the practical confessor. In method thoroughly scientific he states and establishes by reason or fact the principles upon which rests the art of arts, drawing his definitions, in the main, from the Angelic Doctor St. Thomas, from St. Alphonsus, and other masters of the sacred science, whose works he frequently places at the

¹ There is also a "Compendium Theologiæ Moralis" by the same author, the latest edition (second) of which appeared in 1887.

head of a chapter, as if to refer to them as his fountains. The application of every principle is the result of logical deduction. A faultless theory is the norm of the practice he teaches. And where there is a legitimate latitude of opinion, where there is need of exceptional application or of warning against misinterpretation, there he adds, after the subject has been, so to say, completed in its strictly scientific outlines, further explanation (*uberior explicatio*), which throws light upon individual questions, without interrupting or confusing the principal argument. Its completeness leaves nothing to desire. The priest intellectually inclined, whose position allows him sufficient leisure to sustain a correct practice by the intimate knowledge of the "why," will find this work not merely a safe guide to direct him in the solution of difficult cases pertaining to the care of souls, but a stimulus to the sublimer science of the soul itself, which distinguishes the theologian from the well-informed and practical priest. There are, of course, works of more extensive erudition than Father Lehmkuhl's book, but few, if any, that better utilize so much exact erudition, whether drawn from canon law or from what he calls pastoral theology, to illustrate the doctrine of the *cura animarum*.

Father Sabetti's work serves a different and, for the American clergy, on the whole more directly practical purpose. The number of priests amongst us who have the time and opportunity to pursue the study of theology systematically and as a science is comparatively small. The curriculum of our seminaries, considering the number of other branches of study which have to be compressed into the space of three or four years, hardly permits going over a work such as the above-mentioned theology of Lehmkuhl, which would do well for post-graduate reading. Experience has shown that Gury, which for many years was the received text in our theological schools, and to which the excellent notes of the learned Ballerini had become an essential addition, was altogether too bulky. There were many things in it, especially in the notes,

which, whilst greatly adding to the intrinsic worth of the work, made it a hindrance to the practical student, who had to search among much which was good to find that which was good for him. Many things, too, which suited the Church in Europe, found no application here in America, and the peculiar conditions of society arising out of an anomalous national formation required in many instances new legislation, not provided for by the old code of moral theology. The late Archbishop Kenrick, feeling keenly this necessity, wrote a new Moral Theology, especially suited to the conditions of this country. It passed through several editions, and filled a great want for the time being. Later on the lamented Father Konings did great service to our students, by bringing out his "*Compendium Theologiæ Moralis Sancti Alphonsi*," which, whilst it reproduced in large part the text of Gury-Ballerini, added whatever was deemed necessary by way of explaining our special ecclesiastical legislation. The work passed through a number of editions during the lifetime of its learned author, and also after his death. When Father Sabetti published his new Compendium, it was at once clear that he had gauged the exact measure of our needs. He had for many years taught the text of Gury-Ballerini at the Jesuit Theological Seminary of Woodstock. Himself a pupil and former companion of the great moralist, he was fully possessed of his master's principles and methods, and his experience in teaching taught him all the more keenly what wanted remedying in the old text-book, in order to make it acceptable and useful to men of our condition. Accordingly he set to work, selecting the best out of the good, combining notes with the text, modifying, fusing, in short, making a new edifice out of the old material. So well did he economize his space, that no important portion is lost to practical use. Instead of the provisions which Gury had made for the Church, principally of France, Sabetti places such as are of importance to the American student. Thus he treats of the school question, of the laws of contract as regulated by our statutes, and, in

general, of Justice and Right from a point of view suggested by the actual condition of our people. It is needless to say to how large an extent this affects the entire work.

Beyond this we owe much to the author for the clear, well-defined way in which he treats the subject of probabilism, showing where the *pars tutior præ non tuta* is to be chosen, a subject about which there seems to have always been more or less of haziness in the mind of students. The faculties granted to our bishops are explained, yet with that prudent reserve which marks safety, and which is a more remarkable trait in Father Sabetti than in Lehmkuhl, though we must confess that sometimes it gives a decided sense of satisfaction to find a theologian venture an opinion on an open question. It goes without saying that the Councils of Baltimore and here and there special synodal decrees have been used throughout, thus giving the work an essentially American character. The work throughout is a model of accuracy.¹ At the end is an exhaustive analytical index, which, being arranged alphabetically, is a decided help in cases of reference. For the great body of our missionary priests no better manual of Moral Theology could be desired. It is short, practical, and safe. The same reasons would recommend it to our students in the seminaries as a text which could be mastered within the usual time of from three to four years, securing completeness of knowledge on the subject as well as uniformity in treating the many new questions of our practical ministry.

We have to say something of the third work placed at the head of this article. Among our priests there are many whose labors give them but little rest at home and less leisure for study. They must travel over large districts, or attend numerous missions. Fortunately, they have on the whole less need of the study of casuistic theology than the priests who dwell in our large centres, which have not unaptly been styled the tumors of human society. The missionary priest cannot

¹ On page 645, second line from below, we notice a superfluous *non*, rendering the sentence somewhat ambiguous.

afford to lose sight of the principles of moral theology and the positive precepts of ecclesiastical law, and he will find it less difficult to make the application in most cases if he refresh his mind frequently with this knowledge. Such a purpose serves the Manual of Moral Theology by Dr. Melata. It can be put in the side pocket and read *inter ambulandum, inter equitandum*. But it serves another purpose, which was, indeed, the one the author had mainly in view. At the approach of the examinations in theology, whether for holy Orders or otherwise, the student would have the text book of his class as it were summarized. It greatly helps a mental review if the eye has not to travel over much ground or turn many pages. The examiners, too, find it considerably easier to do their work with the aid of a manual like this, from which supplementary questions easily suggest themselves, than with a heavy tome before them. Dr. Melata has followed the best authorities on his subject, of which he gives a list, among others Lehmkuhl and Sabetti, which at once testifies to the fact that the book is not only up to date, but takes cognizance of our American conditions, which have shaped the manner in which the author enunciates some of his principles. The little book fully deserves the high encomiums which it has everywhere received for its brevity, solidity, and completeness.

Whatever may be the meaning of "*aliter in theoria, aliter in praxi*," which is sometimes quoted in defense of doubtful usage, it is not safe to make the theory arise out of the practice. "*Quidquid ministri ecclesiæ agunt, secundum ecclesiam agant.*" (Nitsch, *ad theologiam practicam feliciter excolendam observationes*. Bonnæ, 1831.)

CONFERENCE.

FACULTAS LARGIENDI TER IN ANNO INDULGENTIAM
PLENARIAM.

Qu. Among our faculties (Facultates Ordinariæ, Form I., 14.) we have one "largiendi ter in anno Indulgentiam Plenariam contritis confessis ac sacra communione refectis." How is this to be understood? Does it authorize us to give a Plenary Indulgence to three different persons at any time during the year, or to any number of persons three times a year? And is the Indulgence applicable "Pro Defunctis"?

Resp. The faculty gives the right of granting a Plenary Indulgence on *three days* of the year to any number of the faithful, if they comply with the requisite conditions. The Indulgence must, of course, be promulgated, although the manner in which this is to be done is not prescribed. It would seem, from the tenor of the privilege, that, in general, it is intended for those who exercise the cura pastoralis, and for the benefit of the people under their special charge. The Indulgence is not applicable "Pro Defunctis." For the rest, it is supposed to be granted "in forma ecclesiæ consueta," that is, besides the contrite confession and Holy Communion, it requires prayer "ad intentionem S. Pontificis." The Ordinary of the Diocese may appoint the days on which these Indulgences are to be gained in the same manner as the Forty Hours' Devotion. We give verbatim the explanation of this Faculty by the late P. Konings in his "Commentarium in Facultates Apostolicas quæ Episcopis nostris concedi solent."

Ad hujus facultatis significationem pertinet sequens responsum S. C. de Prop. Fide A. D. 31 Jan. 1796, ad Vic. Ap. Sutthuensem quærentem, "Utrum concessio Indulgentiæ ter in anno," de qua in facultate, intelligi debeat distributive per annum fidelibus singulatim ad opportunitatem impertienda :

an tribus per annum præscriptis diebus communiter elargienda ad normam consuetæ praxis in ecclesia?" Responsum fuit: "*Negative* ad primam partem, *affirmative* ad secundam." Poterit tamen Episcopus indulgentiam istam ita largiri, ut, quemadmodum etiam Indulgentiæ XL horarum, diversis temporibus in diversis civitatibus et locis lucrari possit, dummodo in eadem civitate et loco non pluries quam ter publicetur. (S. C. Off. 16 Jan. 1728 ex Responso dato a Secretario S. C. de Prop. Fide 26 Jan. 1877 ad Rssmum Elder, tunc Episc. Natchatens.) Poterit præterea Episcopus unaquaque vice determinare plures dies, intra quarum spatium fideles istam indulgentiam lucrari possint. Ad lucrandas tamen has indulgentias, præter conditiones in facultate præscriptas, requiritur etiam visitatio ecclesiæ ab episcopo designatæ, vel, si episcopo placuerit, diversas ad hunc effectum designare ecclesias, unius ex designatis (Op. citat. pag. 51, n. 70).

Whilst this Indulgence, thus publicly announced, implies the visiting of the respective church as a condition, we believe that a priest enjoying said faculty could impart the Indulgence to a sick person privately, simply requiring the condition expressed in the concession.

BENEDICTION OF THE BLESSED SACRAMENT DURING XL HOURS' EXPOSITION.

Qu. Is it permitted to interrupt the Forty Hours' Devotion in order to give Benediction at the usual time of Vespers on Sunday afternoon, or at any other time, for the people who cannot come in the evenings?

Resp. Benediction with the most Blessed Sacrament cannot ordinarily be given during forty-hours' prayer. Where, however, as with us, the devotion is not continued uninterruptedly during the night, Benediction is to be given each evening before reposing the Blessed Sacrament in the tabernacle.

This is done in the usual manner, as will appear from the following decrees of the S. Congregation.

DUBIUM.

In expositione in forma Quadraginta Horarum an permittatur singulis diebus sero antequam Sanctissimum Sacramentum reponatur, benedictionem populo cum eodem impertiri?

Affirmative, S. R. C., Die 12, Januarii, 1878.

(Decr. auth. 5716, x.)

DUBIUM.

An antequam SS. Eucharistæ Sacramentum quod occasione Orationis Quadraginta Horarum, vel alia quacunque ex causa, publicæ adorationi expositum fuit, in Tabernaculo reponatur, debeat sacerdos canere hymnum *Tantum Ergo* usque ad finem cum versiculis et Oratione *Deus qui nobis*, ac deinde, servatis juxta Rituale Romanum servandis, cum ostensorio signum crucis super populum facere?

Sacra porro Rituum Congregatio, ad relationem subscripti secretarii, auditoque Rmo. assessore ipsius S. Congreg. sic respondendum censuit: *Affirmative*, et dentur decreta in Ultrajecten., diei 11 Julii 1857, in una ordinis Capucc. Prov. Helv. diei 23 Maji 1835, et in Camerin. diei 26 Martii, 1859. Atque ita respondit atque rescipsit. Die 15 Aprilis, 1880.

(Decr. auth. 5807.)

DUBIUM.

An liceat pluries in eadem ecclesia et die impertiri benedictionem cum SS. Sacramento occasione piarum Congregationum vel ad devotionem; item an liceat interrompere expositionem SS. Sacramenti pro danda benedictione ob causas indicatas?

Ad primam et secundam partem: juxta prudens Ordinarii arbitrium, evitata tamen nimia frequentia, et *dummodo non agatur de expositione Quadraginta Horarum*. S. R. C. die 11 Maji, 1878.

(Decr. auth. 1728, v.)

LOCATION OF THE SACRISTY.

In the June number of the Review (pag. 230) we answered the question: "Is there any rule by which the Sacristy is to be built on one side rather than the other of the altar?" by saying that, as the celebrant of Mass is to approach the altar from the Epistle side, it appears that the Sacristy should rather be on that side. A Reverend correspondent takes exception to this and desires us to correct what he emphatically styles an error.

Since he believes the matter to be of importance, "especially for America," and adduces arguments which, though erroneous partly in fact, partly in application to the matter in question, have a certain air of correctness, we deem it proper to answer them. The arguments given by our correspondent are:—

That the Celebrant of Mass is to approach the altar from the *Gospel* side is proved first, "*ex praxi universali*" in Italy, France, Switzerland, etc. Secondly, from the symbolical character of the act, the priest, being *alter Christus ac lumen*, comes from the Gospel [side.] Hence the candles also of the altar are lit from the right to the left. Thirdly, Archæologists concur in this, that the sacristy may be under the tower or under the altar, behind or at the sides of the altar, but where the location permits the sacristy is to be located at the North side of the church, *ergo*, on the right or Gospel side of the altar. "In secretariis vero duobus quæ circa aspidem esse dixi, hi versus indicant officia singulorum. A dextris ejusdem: Hic locus est veneranda penus qua conditur et qua promitur alma sacri pompa ministerii.—A sinistra ejusdem: Si quem sancta tenet meditandi in lege voluntas, hic poterit residens sacris intendere libris." S. Paulin., c. i, p. 338; or Jacob, *die Kunst im Dienste der Kirche*, or any book of Christian archæology.

We answer. As to the appeal to the "*praxis universalis*" in Italy, France, Switzerland, etc., we are unfortunately not

in position to verify it, but even if it were so, it would only prove that the "praxis universalis" of those countries is against the Rubrics and against special decrees of the Sacred Congregation of Rites. Where the sacristy is so placed behind the sanctuary that it has two entrances, one by the Gospel and the other by the Epistle side, the celebrant is to approach the altar from the Epistle side and leave by the Gospel side. "*Si Sacristia sit retro altare et egressus ex parte epistolæ et evangelii : per cornu epistolæ est egrediendum ex sacristia et per cornu evangelii regrediendum.*" S. R. C. 12 Aug, 1854, n. 5208, 17 ; Cf. De Herdt, i. n. 199 ; Wapelhorst, 84, not. 4. Throughout the ceremonies the motion of the celebrant, whenever he approaches the altar, is from the Epistle side, unless special reasons prevent it. Thus, after the asperges "*ab altari discedit ad planum juxta cornu epistolæ aut ad sacristiam, ubi pluviale exuit.*" De Herdt, iii. 133. Even in giving the *asperges* he starts from the Epistle side and ends at the Gospel side, which indicates the same fundamental law.

The symbolical character of the act is by no means interfered with, quite the contrary, by supposing that the priest, *alter Christus ac lumen*, follows the light of the Gospel and returns filled with it. Nor is it true that "hence the candles are lit from the right to the left." The Gospel side is the *pars dignior* of the altar, and the lighting begins there, nearest to the Tabernacle, and proceeds away from it, the same being done on the Epistle side. It might be well to recall in this connection the Rubric (not now in universal use) of the candle to be lighted from the elevation to holy Communion, which "*imponitur candelabro infra gradus altaris a parte epistolæ.*"

About the archæologists there would be a good deal to say if it were necessary to argue the point. Though the position of the church edifice is determined by ecclesiastical canons from very early times, so that, where possible, the altar should look towards the East, there is no canon prescribing the loca-

tion of the sacristy. In the early basilicas the sacristy was generally a chapel in the interior of the church. Later we find it as an adjunct, differently located according to the style of architecture. St. Charles Borromeo, in his Instructions on Ecclesiastical Buildings, speaking of the site of the sacristy, says: "The aspect of every sacristy should as much as possible be towards the East and towards the South. (St. Charles Borr. Instruct. on Eccl. Building, annot. by G. J. Wigley, p. 113. Sacristies.) Jacob, it is true, says that most of the Romanic churches were built with the sacristy towards the North, but that proves simply that it was a favorite style of architecture. For the rest, church builders used their liberty. Catalani in his learned commentary says, "*Extruebantur hæc Secretaria, et inferiori parte navis ecclesiæ ad austrum, et in superiori circa apsidam.*" Referring to the passage of St. Paulinus, quoted by our correspondent, he reminds us that the same St. Paulinus shortly before speaks of these sacristies as *conchulæ*, and that the basilica of Nola, to which they belonged, did not, as was customary, look towards the East. "*Prospectus vero Basilicæ non, ut usitatio mos est, orientem spectat.*" (Catalani, *Cæremoniale Episc. Comment.*, Lib. ii., c. viii., 3.) Moreover, we do not think that the translation of the verses referred to allows any further inference than this, that the sacred vestments and vessels were kept here; since, it being apparently a chapel *within* the basilica, the Bishop said Mass there, taking his vestments, as is still the custom, from the altar. "*Tamen cum duabus dextera lævaque conchulis intra spatiosum sui ambitum apsis sinuata laxetur, uni earum immolanti hostias jubilationis Antistiti patet, altera post sacerdotem capaci sinu receptat orantes.*" (Catal. loc. cit.)

ANALECTA.

LIBRI PROHIBITI.

Decretum S. Officii.

FERIA VI DIE JUNII, 1889.

SACRA Congregatio Eminentissimorum ac Reverendissimorum Sanctæ Romanæ Ecclesiæ Cardinalium a *Sanctissimo Domino Nostro Leone Papa XIII*, Sanctaque Sede Apostolica Indici librorum pravæ doctrinæ, eorumdemque proscriptioni, expurgationi ac permissioni in universa Christiana Republica præpositorum et delegatorum, mandavit et mandat in Indicem librorum prohibitorum referri quæ sequuntur Opera damnata atque proscripta a Sacr. Congr. S. Universalis Inquisitionis :

Synopsis Juris Canonici prout olim erant et prout nunc sunt tempora per *Hieremiam Fiore*, Canonicum Ecclesiæ Majoris et Matricis sub titulo SS. Apostolorum Petri et Pauli, in oppido Cusani Mutri Diœceseos Telesinæ. Neapoli, ex Typographia Perrottiana, MDCCCLXXXVI.—Decr. S. Off. Fer. iv. die 1 Maji, 1889.

Il Rosmini—Enciclopedia di Scienze e Lettere redatta da un Consiglio di Direzione composto di Scrittori accreditati nei diversi rami del Sapere Milano.—Dec. S. Off. Fer. iv. die 29 Maji.

Itaque nemo cujuscumque gradus et conditionis prædicta opera damnata atque proscripta, quocumque loco, et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sed locorum Ordinariis, aut hæreticæ pravitatis Inquisitoribus illud tradere teneatur sub pœnis in Indice librorum vetitorum indictis.

Quibus Sanctissimo Domino Nostro Leoni Papæ XIII, per

me infrascriptum S. I. C. a secretis relatis, Sanctitas Sua Decretum probavit, et promulgari præcepit. In quorum fidem, etc.

Datum Romæ, die 14 Junii, 1889.

CAMILLUS Card. MAZELLA, *Præf.*

FR. HYACINTHUS FRATRI, *Ord. Præd.*

S. Ind. Congreg., a *Secretis*.

Loco ✠ Sigilli.

Die 17 Junii, 1889, ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

VINCENTIUS BENAGLIA, *Mag. Curs.*

BOOK REVIEW.

LA SAINTE BIBLE, texte de la Vulgate, traduction française en regard, avec Commentaires. Introduction au Pentateuque. La Genèse. Par M l'Abbé H. J. Crelier. 1889. Paris. P. Lethielleux. (Pustet & Co.) pp. xxxv. 464.

The Pentateuch is the basis of revealed religion; without it the Bible would be as unintelligible as would be the Epistles without the Gospels. No wonder is it, therefore, that infidelity, which aims at overturning the entire supernatural fabric, should direct its strongest efforts against the authenticity and veracity of this fundamental document. The blows that were struck by the early pagan and Nazaræan, by the medieval rabbi, and even in modern times by Peyrère, Spinoza, Hobbes, etc., told but feebly. Vigorous, though, and directed with all the force and skill that the best trained naturalism can bring to bear against the higher order, have been those dealt by the so called "critical" forces, especially of Germany, during the past century. Equal, however, in tactic and resource, though by no means in number, have been the champions of faith and of the three thousand years of tradition on which rests the authenticity of the sacred record. The ablest defenders are those that have come to the front but yesterday, and are hard at work to-day: Vigoroux, Lamy, Cornély, and the author of the volume before us—the Abbé Crelier. The Introduction to the

Pentateuch is exceeding brief for so large a subject, but we suppose the details of critical points are worked out in the General Introduction, the two volumes of which head this series of Commentaries, and in the volumes on the other parts of the Pentateuch. As it is, however, the author has managed to condense in small compass a great deal on the history of the "higher criticism," the intrinsic and extrinsic arguments for the authenticity and veracity of the Pentateuch, its chronology, and literature. Moreover, ampler treatment of subjects bearing on Genesis is given in the copious commentary on that book, whilst references to more extended works tell where the student may be fully satiated as to matters bearing on the Pentateuch as such.

The Introduction to Genesis deals with the Mosaic cosmogony as a whole, and proves that as to matter and form, in its entirety and detail, the narrative of the creative acts is the expression of reality, distinguished from all other cosmogonies as is truth from fable, and is not only in harmony with the conclusions of philosophy and the certain discoveries of the experimental sciences, but is regarded by genuine scientists as a "preservative against the illusions and errors to which human reason is exposed." (pp. 1-3) These conclusions are developed in detail and illustrated by comparison between the revealed doctrine and the deductions of science, in the elaborate notes on the first chapter. The reader will naturally look for the Abbé Crelieu's judgment on the question that has recently so vexed the minds and pens of some biologists and theologians regarding the origin of Adam's body. The author does not refer to the dispute, but there can be no doubt that he follows the literal and traditional teaching opposed to the evolutionary theory.

Especially excellent are the notes on the genealogies, embodying as they do the best results of comparative ethnology. But whilst throughout the commentary there is manifest that genuine erudition which inspires the student with confidence in the authority of the writer, the profound reflections of the Fathers and their imitators on the sublime truths of the primitive revelation are everywhere interwoven, making the work truly a *commentarium pro mente et corde*—an aid to study, to teaching, to prayer.

DEPENDENCE: or the Insecurity of the Anglican Position, By the Rev. Luke Rivington, M. A. 1889. London, Kegan Paul & Co. Pp. xii., 243. (Received from Cath. Publ. Soc.)

It was but natural to expect that Mr. Rivington's recent work on

"Authority," wherein in reply to Mr. Gore's late edition of "Roman Catholic Claims" he had stated "a plain reason for joining the Church of Rome" would meet with no welcome reception from his former brethren of the Anglican Church. So telling an argument for the Catholic cause from one who had stood so high in the opposing ranks could not fail to elicit searching criticism. Nor could it be hoped that the rejoinders would always be fair and truth-seeking. On the contrary, the most weighty reply—the "Roman Question"—shows not only an animus unworthy of an aged priest,— "one of the most influential clergymen of the Church of England," but even positive dishonesty. Mr. Rivington had been led to study more closely the arguments for the Catholic Church by a false, or at best doubtful rendering, in the Oxford translation, of a passage in St. Chrysostom, referring to the presidency in the Council of Jerusalem. He states the incident in his work on "Authority" that started his investigation and gives at length (14 pages) the teaching of St. Chrysostom on the subject. The author of the "Roman Question" deliberately accuses Mr. Rivington of "resting his case on a *single sentence*, not regarding the context" (p. 10.), notwithstanding the fact that "in private correspondence he had pointed out to the writer" that not the "single disputed passage," but the lengthy *argument* of the Saint had been the convincing motive! This unfair treatment, however, has been the occasion of varied good—not least of which is Mr. Rivington's present book on "Dependence," wherein the reader may at once follow the workings of an earnest, cultured mind groping after truth, and a detailed exposé of the historical supports of Anglican claims.

"There are few subjects to which an English High-Churchman turns more readily than to the Council of Jerusalem" (p. 7), for therein he thinks he finds a clear instance of nonprimacy. By the misrendering of the passage from St. Chrysostom, above alluded to, St. James is made to preside over this first General Council. Mr. Rivington's first chapter ably shows that the oft repeated teaching of St. Chrysostom is quite the opposite, that the presidency was undoubtedly held by St. Peter, to whom had been 'entrusted the care of the brethren'—who was the 'first of the Apostles and entrusted with the presidency over the œcumenical Church, nay—entrusted with the whole world' (p. 17). The Council of Chalcedon is another corner stone of Anglicanism, "for the Fathers of that Council (630 Bishops) did not feel that any superiority of government belonged to the Roman See on the ground that St. Leo sat in Peter's chair" (p. 36).

Moreover, did not Peter, in the 4th century, fail in the person of Leiberius? The author of the "Roman Question" says "that the Bishop of Rome simply and altogether failed at a 'great crisis'" (p. 65). Again, did not the "Bishops of the Sixth General Council, in condemning Pope Honorius, show that they had not even a 'rudimentary idea of the papal infallibility?'" (p. 77.) Moreover, "can you believe the successors of St. Peter to be infallible in their teaching office, when there is a Rodrigo Borgia amongst them?" (p. 88.) The so called Reformation in England, was it not of "clerical origin?" The clergy of England are said to have desired and made a "change, not of doctrine, but of rule," the Church of England "to have severed herself from Rome and reformed herself." (p. 114.)—To each of these subjects the author devotes a chapter or more, marshalling his arguments with rare skill and dignity, and sending them direct into the lurking places of his opponents. To the "Decline of Dogma" a chapter is given, contrasting the more than vacillation within the Establishment regarding so fundamental a doctrine as that of eternal punishment with the unvarying dogma of the Catholic Church, and manifesting that Mr. Rivington has, indeed, contrary to accusation, thoroughly studied the "question in connection with the history of the communion which he has joined" (p. 161).

Highly interesting and instructive is the chapter on "Pusey and Land." If Dr. Pusey, who was so identified with the Established Church that Cardinal Newman could write to him—after between forty and fifty years of unremitting labor in its service, your roots and your branches stretch through every portion of its large territory (p. 182)—"if Dr. Pusey remained where he was, why cannot you remain in the Church in 'which God has placed you?'" (ib.) This is an *argumentum ad personam* which almost every Anglican clergyman making his submission to the Holy See is obliged to answer. The wonderful fascination exercised by the great Oxford divine Mr. Rivington traces to his piety—the intensity of his spirituality—the interest he took in the souls of those who came under his influence; to his chivalry—his noble, unselfish spirit under abuse and vituperation; to his prodigious industry. It is touching to read how the spell which Dr. Pusey had cast upon Mr. Rivington was broken—how gradually the Doctor's "mistakes as to facts" bearing on Catholic subjects became more and more apparent, until the reality could not be ignored that "when Dr. Pusey kept to positive teaching in harmony with the Catholic Church, his immense industry served him well. He could even

then occasionally fall into error, as in his unbalanced statements on post-baptismal sin, which he in a measure retracted in his sermon on absolution. But he could not be accused of inaccuracy, downright mistakes, in that part of his teaching. His book on Daniel is a marvel of exegetical and controversial power. . . . But directly we turn to his controversial writings against Rome, his hand seems to lose its cunning. His life, too, lost its aroma to many of us. Whilst defending Catholic truth he was the 'despised of men;' he was assailed by every kind of calumny; he had, in a word, the surest sign of acceptance in an outward correspondence to his Master—the world hated him and vented its hate in the most ludicrous lies. But when he began to attack Rome, the world applauded. Everything was changed; His learning betrayed him; his logic forsook him; his persistent industry took the form of what I can only call a determined adherence to his own opinion. Probably no book has appeared in the present century bearing the marks of such prodigious energy with such a list of misinterpretations and even misquotations as Dr. Pusey's *Eirenicon*. The misquotations are not on minor points, nor some of them such that there can be no two sides to the question. And they were pointed out to Dr. Pusey. They were publicly exposed, so far as they could be (for English Churchmen are probably the only body of men in this country who do not read both sides of the question that most affects them) and Dr. Pusey advertised a reply. He wrote to the author of the work in which his inaccuracies were exposed one sentence: 'Have patience with me, and I will pay the all.' But years elapsed, and no answer came. Other controversial books against Rome appeared, but the one book which alone could clear Dr. Pusey's reputation never saw the light" (189-190).

Mr. Rivington closes his work with a timely and thoughtful chapter on the "Lincoln Prosecution."

No thoughtful man can read this book without being captivated by its sincerity and calm dignity, nor without feeling the hope that it may fall into the hands of many who are now wandering in the mists of Anglicanism, that they may see the utter delusiveness of their historical claims, and that from its luminous pages light may enter their minds to show them the path into the One True Church, wherein alone there can be abiding peace.

GRAMMAIRE HEBRAIQUE ELEMENTAIRE, par Alphonse Chabot, Curé de Pithiviers.
3me Edit. revue et corrigée. 1889, Herder, Fribourg. (17 S. Broadway, St. Louis, Mo.) pp. 128. Price, 60¢.

We are being well supplied with Hebrew guides. With the recent French edition of Fr. Slaughter's *Grammatica Hebraica*, Fr. Senepin's *Grammaire Hebraïque*, the *Rudimenta* of Dr. Vosen, and its English translation by Dr. Gabriels, together with the little manual before us, no beginner need be at a loss for excellent help in acquiring a fair knowledge of the sacred language, nor, let us add, the priest for suggestive aid in reviewing studies the rudiments of which alone were laid in his seminary course; for very appositely does the Abbé Chabot remark, that "*les ecclésiastiques qui se sentent une aptitude. . . pour l'étude de la langue sacrée doivent s'y appliquer avec zèle pour l'honneur de la sainte Eglise, qui désire toujours compter dans son sein des hommes capables d'expliquer les textes originaux.*"

Clearness, brevity, solidity characterize this manual. Its clearness is aptly illustrated in the introduction on the history, writing, and use of the Hebrew language, in the statement of its rules, and especially in the admirable synoptical tables on the vocal changes and the irregular verbs—those most difficult points of the whole language; its brevity, by its compass; its solidity, by the fact that, wherever desirable, the learner is at once taught the grammatical rule together with its *reason*. If to these essentials of a book of its kind we add the neatness and accuracy of its typography, with its clear cut sections and paragraphs, so helpful to the eye in memory work, it would be hard to find a more acceptable introduction to the study of Hebrew.

THE HOLY MASS. By St. Alphonsus de Liguori. Vol. xiii. of the Centenary Edition of Ascetical Works. Edited by Rev. Eugene Grimm, C. SS. R.—Benziger Bros., New York, Cincinnati, Chicago. 1889. Price \$1.25.

THE RELIGIOUS STATE. Together with a short treatise on the Vocation to the Priesthood. Transl. from the Italian of St. Alphonsus de Liguori. Edited by Rev. Eugene Grimm, C.S.S.R.—Benziger Bros., New York, Cincinnati, Chicago. 1889. Price 50¢.

At the close of last year, the Jubilee year of his sacred priesthood, Leo XIII. addressed the world as only a priest and pontiff could do. The Encyclical "*De Vita Christiana*" was simply a pastor's warning cry, from the heart to his flock. There is in it very much of the spirit of St. Alphonsus, and both the books which we have placed at the head of this Review carry out and sustain one principal thought of that Encyclical, as if, indeed, the sentiment had been nourished there at that very source.

Hence we doubly welcome these labors of Father Grimm, who trans-

lates for us the sweet melody of that pastoral voice which has recalled so many souls from the world and from worldliness, within the last century. They speak to the priest, religious, or secular, to the young souls who prepare for the sacred ministry. They will help to carry out by a right appreciation of that great centre of love, the H. Eucharist, and by a deep reverence in the celebration of that most awful sacrifice of the Living Son of God, repeated day by day on our altars, the work that Leo XIII. bids his faithful priests do all the world over, when he says to them :—

“And at this time let me turn to you, to you all whom God has called as helpmates, endowed with heavenly power for the dispensing of His divine mysteries. When there is question of salvation of men the lives and morals of the clergy work powerfully for good or for destruction. Let them, therefore, remember that they are the light of the world, that the soul of the priest must shine even as a star, casting brightness upon the whole earth. The light of learning, though not of worldly learning, is required in the priest, because it is his office to impart unto others true wisdom, to root out errors, to be a leader to the multitude through the doubtful and slippery paths of the world. Learning needs first of all as a meet companion innocence of life, the more so since men are drawn to a better life by example rather than by speech. Let your light shine before men, that they may see your good works.”

These are beautiful words, and those who would be persuaded to carry them out will feel the strength to do so growing upon them if they peruse these books of the Holy Doctor St. Alphonsus, who addressed them to priests and clerics with a sovereign zeal, with the saintly love of a pastor inflamed by the conscious responsibility of the pontificate in “days that were evil.”

BOOKS RECEIVED.

- PRÆLECTIONES DOGMATICÆ DE VERBO INCARNATO, QUAS IN C. R. UNIVERSITATE OENIPONTANA HABUIT FERD. ALOYS. STENTRUP, S. J. Pars alt., Soteriologia Vol. ii. 1889, Oeniponte, Felic. Rauch. (Pustet & Co.)
- THE SACRED HEART OF JESUS. A Sermon by Rev. J. F. Loughlin, D. D., published for the benefit of the Church of Our Lady of the Rosary. Philadelphia.
- DIE WAHRHEIT. CONFERENZREDEN DES P. AGOSTINO DA MONTEFELTRO. Aus dem Italienischen von Dr. Joseph Drammer.—Mainz, Franz Kirchheim. 1889.
- NOVENA TO THE HOLY FACE. Benziger Bros. 1889. Price 10¢. Per hundr. \$ 6.00.

AMERICAN
ECCLESIASTICAL REVIEW.

VOL. I.—SEPTEMBER, 1889.—NO. 9.

MONSIGNOR CORCORAN.

THERE are moments in life when we lose years. So there are lives which, passing away from earth, carry with them a whole generation of thoughts and feelings and confident hopes, the promise of many and great labors. One such life was that of Monsignor Corcoran. Like the tree, to which Holy Scripture compares the just man, he spread his beneficent branches over many who were hardly conscious of the protecting presence, until one morning they found it plucked up by the root, lying prostrate, no more to grace the earth. "*Arborem quam vidisti, sublimem atque robustam, ubi nunc*"—they have taken it away. It was a silent power, but it was a power withal, for it had helped the thoughts of those who sat at its foot by the gentle whispering in its branches; it had told us the time of day by the mute projection of its shade beneath the sun; it had tempered the burning rays and broken the autumn showers, and the music in its branches had been altogether such a help to every one around, that the empty spot and the hollow place where it once stood creates a feeling of desolation. Plant there another tree—it will take years to grow, and those who cherish the old associations will be weary then with the toil and the heat and the long waiting. Such must in varying measure be the feelings of those among

whom Dr. Corcoran lived and to whom he has been a help. They are a large number, Levites of the temple from north to south, to whom his venerable presence—even had he never taught by word or letter—must have been a power for good, an image that will live with them like a guardian angel throughout their priestly career, unless, indeed, they be dead to all nobler impressions. Each of these represents an army of Christians, subject to their teaching. They cover half a century of time, not counting the future results of their labor. And there are others who knew the “learned Doctor” only in name. They, too, will feel an interest in the man who was a pioneer in the ways which they now walk. Our sketch of his life is intended for all. It is not the panegyric of a saint, such as we read of among the canonized heroes of faith. It were exaggeration to say Mgr. Corcoran had none of our common faults, but we could hardly remember them, even if we labored to do so, for death has left us only the beautiful remembrance of his gifts and his goodness. It is in these that we look for a lesson which the lips that in life shrank from self-commendation, now sealed in death, preach in the remembered example of his childlike faith, his unbroken loyalty to Holy Church, the charming modesty of his ways, all the more striking from the extensive knowledge which made him the planter of many a laurel that has gracefully decked the brows of others.

EARLY EDUCATION.

Born in Charleston, on the 30th of March, 1820, James Andrew Corcoran lost his father at a very early age. A devout mother trained his young heart into the ways of Christian piety. Often have we heard him affectionately refer to her as if in playful reproof, because she used to call the young stripling, fond of Indian tales, to read at her knee from Father Nieremberg's “Temporal and Eternal” and Butler's “Lives of the Saints,” which were then issued in single numbers. He was a delicate boy and at the age of seven passed through a

severe sickness. "I was quite young, and sick (very sick, so that the doctor felt my pulse once and pronounced me dead) at the time;¹ but I remember well my mother and the rest of the family, who had been at the funeral, coming home and describing it, and telling amongst other things how during the service a little white bird (a canary or nonpareil, perhaps) flew into the church and perched upon the cornice and remained there during the whole of the ceremonial." Afterwards he became more robust and is remembered during his boyhood years at Dr. England's select school "as a stout little fellow, genial, pleasant, and always kind to all who knew him." At the school he seems to have been remarkable for his proficiency in Greek. Mr. Burns, at that time his teacher, is said to have frequently remarked that "the young prodigy knew as much Greek as many who had studied the language for twenty years." Upon the death of his mother, who had kept a modest store in King Street, the boy was placed under the care of a maternal aunt, Miss Elizabeth Bartley, who afterwards became a religious of the order of Mercy and died with the reputation of a saint. In 1834, when James was nearly fourteen years old, Bishop England determined to send him to Rome, for it was already apparent that the boy united remarkable intellectual talent to that gentle and docile piety which distinguished him throughout later life. There was sent with him a young student of St. John's Seminary, Charleston, the late Bishop P. N. Lynch of that See, whom the venerable Father O'Neill of Savannah had recommended on account of his brilliant talent. After a long journey through the Straits of Gibraltar they arrived safe at the Eternal City. Rome offered at this time exceptional opportunities to the foreign student in the possession as professors at the Propaganda of men about whom we read, yet who seem to us like historical visions, with their semblance never to be realized again. Mezzofanti, the humble and amiable canon, who, as

¹ He is speaking of the death of Bishop England's sister, in the autumn of 1827. (Catholicity in the Carolinas and Georgia. By Dr. J. J. O'Connell, p. 150).

has been said, might have frustrated the confusion of tongues at Babel, whom the Duke of Tuscany, the Emperors Joseph and Napoleon had vainly tried to entice to their courts because of his prodigious mastery of nearly every known language, the timid young professor whom Pius VII could not persuade to give up his laborious life at Bologna, where he taught twelve hours every day, both at the University and privately, besides devoting himself to the service of the sick, and the strangers in the confessional—had at length followed the definite call of Gregory XVI to Rome. It was not long before he noticed the young American who had a tendency for the study of languages, for Mezzofanti was at home in the halls of the Propaganda, among the students of every nation. He was the only man in Rome, indeed most likely in the world, who understood the fifty-two “welcomes” to the new born Saviour of the nations, made in as many languages by the alumni of this college on the feast of the Epiphany of 1847, in presence of the literary elite of classic Rome. As librarian of the Vaticana he needed the help¹ of foreign students, and we are not surprised that the wonderful little cardinal should have fixed upon young Giacomo for this purpose. To the latter it was a double education. To live among books is to create a growing thirst for knowledge, with all that may satisfy it at hand. But to live amid literary treasures of the most varied kind, and to learn their use under the guidance of a man like Mezzofanti, by nature kind and accessible, of saintly character and zealous for the promotion of true knowledge among the young, must be accounted under all circumstances an unusual privilege. It is well known that Cardinal Mezzofanti had a particular predilection for the Semitic languages. As early as at the age of twenty-three he had taught Arabic and shortly after Hebrew, Syriac, and Chaldee at the University of Bologna. We can trace a similar preference in Dr. Corcoran, who, no doubt, had gained it from his master,

¹ There were, at the time, two regular assistant librarians and nine secretaries occupied in the service of the Vatican Library.

whom he admired even more as a saintly priest than as the learned scholar. Throughout his later years Dr. Corcoran made use of the Syriac language almost exclusively in his private and literary memoranda. His "judgments" made at the time of the examinations, his library notes, little devotional exercises, and what might be called his journal, all these are written for the most part in Syriac. Of all his classes he was usually most anxious about the Syriac, although it was an optional class and consisted only of students selected by the principal teacher of the class as the most gifted. There was, of course, every opportunity given at the college for learning the modern languages, Chinese among the number, and to which he seems to have been devoted for a short time. His Italian, we are told, was singularly pure, and the same can probably be said of his French. We can testify to his thorough knowledge of German, its literature as well as its grammar. And not only was he surprisingly familiar with the conversational and literary language of the pure Saxon or high-German, but he knew the various dialects, which, as is well known, differ in many cases so completely from the book-language as to be wholly unintelligible to the German scholar untrained in them. We have heard him say that Mgr. De Reisach, who afterwards became cardinal, being rector of the Propaganda at that time, largely fostered this taste for the polite literature of his own country among those in the house who showed any inclination for the study of German.

Among the students who were at the Propaganda at this time was the late Archbishop of Philadelphia, James Wood, who for a time was his prefect. Another who still survives is the present Bishop of Scranton, the Rt. Rev. Dr. O'Hara. There rises before our mind, among others, the beautiful, open face of a young Spanish student,—the Benjamino, we fancy, of the college, for he was by nearly two years the junior of James Corcoran,—Giovanni Scandella, bosom friend of our Giacomo, alike to each other in their love for books, their high appreciation of their vocation, and their fidelity to

each other. They met each other but once after those college days, but Dr. Corcoran cherished with fond affection the memory of his friend, long after he was dead. At the early age of thirty five Dr. Scandella was appointed Vicar Apostolic of Gibraltar, at that time a most trying position, on account of perpetual feuds between the civil and ecclesiastical authorities at that place. As such we meet him at the Vatican Council, with a face still bearing the innocent frankness of boyhood. This youth had shared with Dr. Corcoran the familiar friendship of Mezzofanti, at the Library of the Vatican. We should also mention the subsequent rector of the Urban College, Philip Tancioni, for whom he always had the highest veneration. There were other men, great then, or who became so afterwards, and of whom we have frequently heard Monsignor speak, but we cannot dwell upon them in this brief sketch. One only we may not pass over in silence, for, like Mezzofanti, he seems to have exercised a decided influence upon our talented alumnus. This was the "venerable servant of God," Vincenzo Palotti, whose sanctity was even then causing men to stop in the streets, and gaze, and speak beneath their breath, "Ecco il santo!" Padre Vincenzo was still in the vigor of his manhood, though bent from the habitual inward look and the recognition of what was earthly in him. Whilst everybody spoke of his miracles, his wonderful cures, his superhuman penetration and gift of reading the secrets of men's hearts, he alone seemed ignorant of the things which all Rome knew. For a number of years he had been, and was still, the regular confessor of the students in the various foreign colleges of the city; for Padre Palotti was a learned man, and member of the principal theological academies. Often, when meeting Giacomo in the corridors of the college, did he lay his hand on the young student's head in silent benison. Once, when the weekly penitent had made an all too cursory examination of his conscience, Padre Vincenzo, at the end of the confession, bade him think.—"No more?"—"No more, Padre mio."—"Reflect, on Thursday

last, at the hour of chaplet?—And, oh, there flashed upon the penitent youth the recollection that he and his companion had whiled away the slow hour of prayer in thoughtless marking of figures, with their beads, upon the bench before them. We have heard him say that the boys often suspected Olive (Olaf), the prefect, of having told their little tricks and peccadilloes to Father Palotti. But there was another explanation, which dawned upon them as time revealed but too clearly that the saintly confessor could read the heart with that singular surety which comes from the practice of the confessional when united to extraordinary sanctity of life. The biographer of the Venerable Fr. Palotti, Raphael Melia, his disciple and friend, tells us that the saint used to spend entire days at the Urban College, interesting himself in the particular work of each student, walking in their midst, and teaching them just as St. Philip de Neri had done with his students, in the Garden of San Onofrio. Was it any wonder that, under such influences as these, the characteristics which those who knew Mgr. Corcoran in his daily life so much admired should have developed into charming habits? Knowledge was easy to him by a gift of nature, but here he drank in wisdom with the very air he breathed, in the voices he daily heard, and the things which he saw continually before him.

His soul was keenly alive to the charms of art and poetry. He has left scrap-books of those days which contain many poetic gems, selected from different nations, and some original attempts. Familiar with the subject of music, both as a science and an art, he would readily take up any of the beautiful melodies of the Italian composers of the last generation, and carry it on with the lovely enthusiasm of a child, raising his hands and face aloft, as if filling with the sentiment which the air inspired. We are told that in earlier years he played the violoncello with singular power. Of the masterpieces in painting and sculpture he had, likewise, a keen relish. Many a day he had watched the devout Overbeck at his easel, painting, like Fra Angelico, with his heart's vision in Paradise. He had occasion

to admire—and often spoke of it—the Michael Angelesque strength of Thorwaldsen, whom he had seen at work, and for whose brusque and honest bluntness he had the more admiration, as he was sure it sheltered a deeply religious soul, perhaps too restless to make him what Overbeck had become under the influence of Christian art. There were, of course, endless other treasures of the same kind, not to speak of those of architecture, which would shape the taste as well as increase the knowledge of our young theologian.

Thus time went on, until one Wednesday morning in December, the feast of St. Thomas the Apostle, 1842, James Andrew was ordained priest, with a number of other candidates, among whom the now Rt. Rev. William O'Hara, Bishop of Scranton. Another year spent in the Holy City, and Dr. Corcoran was summoned home. A new life, altogether different, awaited him.

HOME.

The first Bishop of Charleston, Dr. England, had died in April of the previous year. The Vicar-general of the diocese, Dr. Richard Baker, acted as administrator until Bishop Reynolds was consecrated in the March of 1844. The state of things in the diocese was precarious enough, if we may judge from the new ordinary's first address to his people. The Catholics were widely scattered, extending over three states, with a population of over two million inhabitants. The priests, though almost without exception men of superior education, were few. When, therefore, the diocesan seminary, which had been for a time closed, was re-organized, the professors had to do hard missionary work most of their time, the teaching being done apparently by way of recreation. The young Roman Doctor was appointed to the chairs of Dogmatic Theology and Sacred Scripture, but meanwhile we find him honored in the Directory with the official title "Second Vicar at the Cathedral." Dr. Lynch, whom the reader will remember as the elder companion of James Cor-

coran, when first he went to Rome, had returned to Charleston two years before, with high honors, professed at the Seminary, and become editor of the "U. S. Cath. Miscellany." The latter charge he resigned in 1845, in favor of Dr. Baker, in order to help the Bishop in editing Dr. England's works, and in the meantime he acted as pastor to St. Mary's. Here Dr. Corcoran assisted him for a time in the pastoral charge.¹ In point of fact, they were all doing editor's, professor's, and missionary work, for we still find Dr. Lynch giving, at this time, lectures to the seminarians in ecclesiastical history. Father J. P. Dunn, formerly of Philadelphia, and who had, whilst on a visit in Ireland, been prevailed upon by the Bishop of Charleston to give his services to that diocese, was then rector of the Seminary, but did also regular duty at the Cathedral.

It was no wonder that in those days our Doctor had nothing of the portly appearance of his later years. A lady, then a child of thirteen years, remembers him as a "handsome, gray-eyed, black-haired, slender young student in the Charleston Cathedral." Both he and also Dr. Lynch had still the air of the study hall about them, only that the latter was "thin, pale, and sallow-faced," yet very much liked by the seminarians because of his kindly disposition. Some estimate of the local conditions of things may be formed from the following words in a pastoral letter of Bishop Reynolds, dated January 27, 1846. "The priests on the mission have immense labors, in a sickly climate, and several of them do not receive enough for the necessities of life. The Cathedral," small as it was, having about sixty pews, was "sinking into decay beyond the possibility of repair." The house called the seminary was actually threatening to fall in upon them, but there seems

¹ Cath. Magazine, Vol. V., 1846, pag. 52. The Metropolitan Cath. Almanac for 1845, accounting for the preceding year, gives Rev. James A. Corcoran, D. D., pastor of St. Marys. "On Sundays and Holy-days, early mass at 7, and high mass, with sermon, at 10.30 A. M. Vespers at 4 P. M. Catechism at 9 A. M. About 50 attend.

to have been no board of inspectors for the public safety, and the thing was allowed to remain standing, a constant warning to prepare for death. The whole property, including the Cathedral, the Seminary, and the Bishop's residence, was appraised at nine thousand dollars, which may have easily included the furniture.

Our young professor shifted between St. Mary's and the Cathedral, according as the one or the other seems to have needed his services as curate or assistant editor. It must be remembered that the three Charleston priests were also obliged to attend the missions of Sullivan's Island (regularly every Sunday in summer and every fortnight in winter) and Summerville as well, and occasionally others at a distance. As to the literary work done at this time, there could be no question about the ability of these men. Yet the labor was apparently very discouraging. The *U. S. Cath. Miscellany*, the oldest really Catholic publication in the United States,¹ found it difficult to maintain a list of four hundred paying subscribers. The announcement of the proposed publication of the works of Dr. England, made by Bishop Reynolds in the spring of 1847, with such earnestness and confidence, was met with apathy. "The success or failure of the undertaking," he had written, "rests with the bishops and their clergy of the United States. Is it too much to believe that this very fact promises success?" Towards the end of that year it was found that out of upwards of eight-hundred clergymen to whom the appeal for support of the work had been personally made only eighty-nine in all had responded. To insure the publication required at least twelve-hundred subscribers, of which only one third had been found at that time, many of them not Catholics.² Nevertheless, both this work and the *Catholic Miscellany* were kept up, although at a considerable financial sacrifice. The Bishop as well as the clergy who

¹ The first number of this paper was issued on the 2d of June, 1822, under the auspices of Bishop England. In 1843 it was temporarily suspended.

² United States Cath. Magazine, vol. V. 1847, pp. 280, 670.

assisted him were thoroughly convinced that the aid of the press was, if not absolutely essential, certainly of paramount importance to their work, it being in many cases the only means of reaching Catholics and keeping alive the spirit of faith, whilst it dispelled much prejudice which arose from misconception of Catholic doctrine on the part of Protestants. Though Dr. Lynch had been originally called as the principal man to share in the undertaking of preparing the writings of Bishop England for publication, there can be no doubt that a large portion of the work fell from the very outset to Dr. Corcoran. "The arrangement and preparation of the whole matter for the press were committed to the Rev. J. A. Corcoran, D.D., and the Rev. N. A. F. Hewit. They cheerfully accepted this labor, and have performed it with a perseverance and ability that require of me a public acknowledgment."¹ Father Hewit, the present venerable superior of the Paulist Fathers in New York, had been but recently ordained, a convert who had sadly disappointed his former clerical brethren, because, whilst they had always considered him the "sincere, amiable, devout, and learned friend of the Church," he had recently perpetrated the awful sin of going over to the Romish schism. He was stationed at the Cathedral with the Revs. Sullivan Lynch and Corcoran, in 1847. The two last mentioned priests had at the same time charge of the seminary, Dr. Lynch succeeding Fr. J. P. Dunn as President, and Dr. Corcoran remaining the sole professor. This position he retained until the seminary was again closed, in 1857. The principal share of the work in publishing Bishops England's writings seems, however, to have eventually fallen upon Father Hewit. After this Dr. Corcoran was sent to aid Dr. Baker in editing the *U. S. Cath. Miscellany*, teaching, and doing pastoral work. Seven years they had thus labored together.²

¹ Preface to the works of the Rt. Rev. John England.

² Dr. Corcoran has paid a beautiful tribute to the memory of this excellent priest in the following classical inscription: Richardo S. Baker, nat. Hib., qui studio Catholicæ religionis propagandæ, quam decennis matre duce amplexus fuerat, in

when, shortly before the death of Bishop Reynolds, in the spring of 1855, Dr. Corcoran was again appointed to the Cathedral, where he remained till November, 1863. We are told that he edited the *Miscellany* for fifteen years, but cannot fix the exact date on which he assumed independent charge of that paper. In the mean time he had acted as secretary in Baltimore to the Provincial Councils of 1855 and 1858.

During 1862 he left Charleston for a time to give help to the plague-stricken people of North Carolina. It was a sad time for the South in those days. Whatever we may hold as to the principle underlying the abolition-question, there can be no doubt that it was not the only cause which operated in bringing about the uprising of the Union and the Confederate states against each other. Many a Southern heart, loyal to the cause of freedom and humanity must have felt that they were called to fight for interests beyond that involved in lightening the yoke of the negro. Abolition, to them at least, meant more than the black man's labor forfeited. It touched not their property only, but it branded their name and that of their fathers as devoid of honor, who had learned by tradition not to account it a crime to own for a lifetime the strength of another, so long as he was treated with justice and humaneness. Allowing that the Northern soldier fought for an idea which was right, and the Southern men for a reality which was a stumbling block to the righteous, the reality would be the stronger incentive and lay deeper hold upon the feelings. To those who are by nature loyal there is no midway. The patriotism of Dr. Corcoran, which was so marked a feature in his character, was a genuine sentiment. Some of the dearest

Americam advectus et sacerdotio initiatus, rei Catholicæ in utraque Carolina tuendæ, augendæ, amplificandæ, laboribus, scriptis, et eximia qua pollebat dicendi facultate strenuam operam navavit. Idem quum hanc ecclesiam S. Mariæ, cujus per quinque fere lustra præpositus fuit, summa cum prudentiæ laude administrasset, post graves diuturni morbi molestias forti pioque animo toleratas, sancte decessit III Kal. Februar. Anno Rep. Salut. MDCCCLXX, natus annos LXIII, m. VII, d. VI. Ne tanti viri doctrina, ingenio, eloquentia, cum paucis conferendi memoria interiret, amici sære conlato titulum cum lacrymis posuerunt.

of his kindred had enlisted and paid the defense of that cause with their lives. It is not surprising, then, that amid the general enthusiasm evoked by the temporary victories of Generals Lee and Jackson, during the summer of 1862, he too felt anxious to take part in the hoped-for liberation. But, though he loved his people and their thoughts and aspirations, though he felt their own eagerness, he had long ago pledged himself to a mission of peace. His time to serve would come. It came when the yellow fever broke out and raged with fearful violence in and around Wilmington. General Beauregard had sent to Charleston for aid. Taking with him a small band of devoted religious, Dr. Corcoran hastened to the spot. What tales of suffering and want have we heard him tell of during that sojourn amid the camps of death. Day by day tramping ankle-deep through the sand, under the broiling sun, from hospital to hovel, over fields or in the boats whither the sick had been dragged for fear of contagion, he wore himself out, strong as he was and in the vigor of his manhood, by the incessant toil; often lying down close by the stricken victims, where they were huddled together in crowds, that they might pour into the ear of the physician of their soul unheard their load of sorrow and of sin. His natural sympathy, his love for the poor people, his deep realization of the worth of faith unto the dying Catholic, for which the true priest would at any time unhesitatingly offer his life, these things alone will tell us how, in spite of his natural disposition for rest and quiet, he labored here, forgetting in the sick and dying the distinction between the "grey and the blue." It is not strange, then, to find in how great veneration he was held among all classes of the people, Confederate or Federal, even during and after the war, in spite of his pronounced sentiments. The negroes had a natural holiday when Massah Corcoran came among them. When a shell, during the bombardment of Charleston, had set fire to his house, the commanding officer immediately sent word to Dr. Corcoran to tell the soldiers what they might save of his things, for it was known he had a

most valuable library, which was, in fact, the only thing he had. He used to relate with a sort of patriotic pride that he never took the oath of allegiance to the Yankee Government. When the other Reverend gentlemen of the city found out that he had escaped the court martial which had been feared in consequence of his refusal, and that he had preached on the Sunday's gospel instead of reading, as had been ordered for the churches, the prescribed declaration of allegiance to the North, the parsons felt somewhat ashamed and indignant; but there was nothing to be done, since order had been given by the officials "not to molest Doctor Corcoran." Once, when in Europe, on his way to or from the Council, he had lost his letter of credit together with other papers. When he applied to the American Consul to obtain the necessary authentication for a duplicate, he was requested to confirm on oath that he was a subject of the U. S. Government. He would not do so under any consideration, and, if I remember right, the matter had to be settled by the interference of a friend, who guaranteed that all was right. But in spite of this every one who knew the Doctor understood that there was neither malice nor bitterness in his patriotism. It was simply his view of loyalty, and that was a virtue with him. He wanted to be no turn-coat, and men who were possessed of breadth of judgment would never refuse him on this account the tribute of honor, which is due to principle and fidelity, whatever form or name it may assume.

Towards the end of the year he had returned to Charleston, but on the death of Father Murphy was appointed as pastor to Wilmington.¹ In the spring of 1864, when Bishop Lynch went to Europe, he appointed Dr. Corcoran Vicar-General of North and South Carolina outside the city of Charleston.

¹ Dr. J. J. O'Connell, in his "Catholicity in the Carolinas and Georgia," says he remained here five years, although the directory from 1860-1866 mentions him as stationed at the Cathedral during all this time, together with Rev's T. J. Sullivan, L. Fillion, and J. Carr. Subsequently he is registered as Vicar-General at Wilmington, with the Rev. H. P. Northrop, present Bishop of Charleston, as assistant, Rev. (now Mgr.) Daniel Quigley taking the vacant place at the Cathedral.

The Rev. L. Fillion remained as Vicar-General in the city, and upon his death, in 1865, Dr. Moore was appointed. The object of the division was that in case of the destruction of Charleston which was in a state of siege, the diocese would not remain without an administrator. As it was, it is difficult to say who of the two Vicars, properly speaking, held that office during the absence of the Bishop. The latter city had been proposed as early as 1855 as a separate See, embracing under its jurisdiction the territory of North Carolina, but it was not until twelve years later, in 1868, that the present Cardinal Archbishop of Baltimore was appointed as the first Vicar Apostolic of North Carolina.

The Second Plenary Council of Baltimore opened in the autumn of 1866. It is not, at first sight, easy to estimate the amount of preliminary labor required for such a council. In this case the work was unusual. The enactments were to contain, so to say, the first complete code of canonical legislation for America. Archbishop Spalding, although he could write to Cardinal Cullen: "My whole heart is in the Council," complains of the abundance and difficulty of the work involved, not only in the codification of all previous Baltimore legislation, but in shaping the new decrees, so as to meet the exigencies of so many provinces and dioceses, so differently organized, and so remote from one another, etc. He had found our previous councils, when compared with those of other nations, "very meagre, especially in moral and doctrinal exposition." Not long afterwards, however, he is able to announce that "the doctrinal and pastoral portions of the Council have been drawn up with much labor and care, every quotation having been carefully verified from the original." When we hear on this and other occasions of the verification of quotations, we instinctively think of Dr. Corcoran, who was careful even to a fault in the matter of citing a reference. How much he had to do with the successful accomplishment of the preparatory work in this case appears from a passage in a letter of the Archbishop to Bishop Lynch: "I can

scarcely thank you sufficiently for sending me Dr. Corcoran. His services have indeed been invaluable."¹ During the council itself Dr. Corcoran was theologian and also secretary, together with the present Bishop of Savannah, Dr. T. A. Becker, then of Richmond diocese.

In his journeys North, Doctor Corcoran had not failed to pay a visit to his old friend, Father Dunn, with whom, it will be remembered, he had lived for a time as teacher at the Charleston Seminary. Father J. P. Dunn was originally of Philadelphia, had built a church (St. Philip's, which he defended courageously and successfully during the "know-nothing riots"), and when broken in health had gone back to Ireland. Here Bishop Reynolds had met and prevailed upon him to return and give his services to the Charleston diocese. He still belonged to Philadelphia by right, and here he eventually returned at the request of his Bishop. When the Jesuit Fathers resigned the parish of St. John's,² Father Dunn was appointed to succeed in the new administration. He was exceedingly fond of Dr. Corcoran, and not only frequently urged him to come to visit him up North, but sometimes sent him the money to do so, and on one occasion went down to Carolina to bring him up so as "to get him a new suit of clothes." It appears the people in the South, and the good Doctor in particular, were in very straitened circumstances at this time. He was always extremely reluctant to ask any one for money, even when it was due to him, but when the war had reduced most of the people to a wretched condition he did all he could to help them, himself being often under the necessity of asking his friends for a decent meal. It is said that the parish registers of Wilmington present a curious proof of what I have said. When the first Vicar Apostolic arrived there (*relata refero*) and examined the

¹ Life of Archbishop Spalding, page 302.

² The first appointment to St. John's was the Rev. John Brannegan, from the Cathedral, but he can hardly be said to have taken charge. Fr. Dunn had been first in Kellysville and then assistant at St. Theresa's, Philadelphia.

books, he found after many of the names, entered as Baptisms and Marriages, the letters C. N. P. Upon inquiring what this meant, the Doctor explained "Could Not Pay." He certainly was never proof against beggars, even when there was a good reason to suppose they were impostors.

When the Vatican Council opened, the Bishops discussed the question of selecting a representative theologian to accompany them. There seems to have been no hesitation in fixing upon the person who of all others united in himself extensive erudition, unquestionable loyalty to the authority of the Church, and that breadth of mind which alone makes both learning and loyalty of service to the many who would of necessity use their own judgments in the weighty matters to be discussed at the Council. In September, 1868, he left for Rome. Here he was once more to meet the familiar scenes of long ago. Many of the old landmarks, of a quarter of a century before, were gone, still there were those who remembered the gifted young collegian of their own Propaganda days. In the ecclesiastical circles he was of course known. He had faithfully observed the rule of his college, to write every year or two to the Prefect about his status, and thus to keep up a sort of familiar relation with his Urban Alma Mater. His official capacity and services as member of the American Councils were also well known. Accordingly we find him appointed member of the most important congregations. Once more he was in his element. Dr. Hettinger gives us a picture of one of the commissions in which he, as well as Dr. Corcoran, took a leading part. Perhaps it was the first in importance at the Council, viz.: the Commission on Dogmatic Theology. To it belonged the learned Jesuit Perrone, Franzelin, Guiseppe Pecci, at that time professor of philosophy in the University of the Sapienza, Santori, Petacci, the well known historian Alzog, and William Weathers, the English theologian, with a few others hardly less illustrious. But it is needless to dwell on these things, written of elsewhere. An accident, quite intelligible under the circum-

stances, had revived in the Doctor his former zeal for the ancient languages, the study of which had probably been somewhat neglected amid his varied duties in the South. This time, however, he turned to the Sanscrit, with which he had been less familiar up to that time. With wonderful assiduity, for a man of his years and habits, he went over the grammar of the old Hindu idiom, making laborious extracts from its literature and memorizing many passages from Ramayana and the lyric pieces of the Sanscrit, which in later years he would quote with apparently the same delightful appreciation of their beauties as the lines of Virgil or Metastasio, or the songs of the old Syrian Ephrem, all of which he could repeat with marvellous readiness whenever occasion called for an apt passage. Our sketch has grown longer than we had intended or anticipated, and we must here stop this imperfect account of a life which presents so many interesting and instructive features that the reader will pardon our proposing to continue the subject in our next number. We shall have to speak of the last twenty years, revealing something of the interior life, the habits of mind, and a few of those touching traits of character, which, known to the few who lived in more intimate intercourse with him, will unquestionably be appreciated by all who cherish the growth of the Catholic Church in America, in which Monsignor Corcoran played so important although silent a part.

THE FIRST LUSTRUM OF THE CATHOLIC UNIVERSITY.

(An Historical Review.)

THE idea of a Pontifical University canonically established in America, which had been strongly advanced by the Fathers of the Second Plenary Council of Baltimore nearly twenty-five years ago, but at that time found to be im-

practicable for many reasons, was not allowed to die out. On the contrary, after having been taken up, developed, and propagated by men at once learned, active, and representing the most progressive element in the Church, it finally found its realization in the action of the Third Plenary Council, which had received an encouraging impulse through the munificent gift of one whose name can never be separated from the foundation of the Catholic University of America, Mary Gwendoline Caldwell. It is true, the "schema" formulated in Rome for the guidance of this Council tended to give a fresh life to the entire work of Christian education in America, and marked, as it were, the beginning of a new epoch in the organization of our scholastic system, which will remain one of the most memorable features of this Council. Its legislation not only provided for the increase of parochial schools, but it established a standard of excellence in their teaching, higher than had been attempted heretofore. It required the "Seminaria majora" to extend their course to two years' study of philosophy instead of one, and to four years of theology instead of two or three. And it went further in securing the higher education of the clergy, by determining to establish a "Seminarium Principale" which would be the great centre of ecclesiastical knowledge in these States. This institution was to receive men who had successfully completed the ordinary seminary course, and priests who, having had some practical experience in missionary work, were desirous of perfecting their knowledge by spending from three to four years in the pursuit of more thorough and profound study in the natural and sacred sciences. It was to be a school whence, in the words of the Council (Cap. III, n. 182), "*favente Dei gratia perfecta suo tempore effloresceret studiorum universitas.*" Since the conclusion of the Council the word "*Seminarium principale*" has not been used in this connection, and we now speak simply of "the Catholic University of America." This is the legal title of the new Institution, which was incorporated under this name in

the District of Columbia on the twenty-first day of April, 1887.¹ Proposing to teach the separate branches of the university course, to wit: Theology, Philosophy, Natural Science, Mathematics, History, Belles Lettres, Ancient and Modern Languages, Law and Medicine, it was endowed under the general incorporation act of Congress with power to confer the ordinary academical and honorary degrees, which from a civil point of view places it upon a level with the Universities of Harvard, Yale, and Princeton. The Incorporation act, moreover, states that "the professorships forthwith to be established in said institution are the following: 1st, Moral Theology; 2d, Dogmatic Theology; 3d, Sacred Scripture; 4th, Ecclesiastical History; 5th, Canon Law; 6th, Philosophy; 7th, Physical Science; 8th, Literature. And further professorships for the several branches above-named it is proposed to establish in course of time."

A special commission had been chosen by the Council to arrange the necessary details for carrying into effect the scheme of the University. It originally consisted of His Eminence Cardinal Gibbons, Archbishop of Baltimore; the Most Rev. John J. Williams, Archbishop of Boston; the Most Rev. Michael Heiss, Archbishop of Milwaukee; the Most Rev. Patrick J. Ryan, Archbishop of Philadelphia; the Most Rev. Michael A. Corrigan, Archbishop of New York; the Most Rev. John Ireland, Archbishop (then Bishop) of St. Paul; the Rt. Rev. John L. Spalding, Bishop of Peoria; Mgr. John M. Farley of New York; Mr. Eugene Kelly of New York; Mr. Francis Drexel of Philadelphia, and Mr. Reuben Springer of Cincinnati. The first meeting of this body was held at the residence of His Grace, Archbishop Corrigan, in New York, on the twenty-sixth of January, 1885. His Eminence Card. Gibbons was chosen President, Mgr. Far-

¹ The Incorporation act was originally drawn up on 12 Nov., 1885. On the 19th day of April, 1887, the Trustees appeared before a Public Notary, testifying to the execution of said instrument of writing and acknowledging the same to be their act and deed.

ley Secretary, and Mr. Eugene Kelly Treasurer of the Board. The work done by the Commission during the course of that year testifies to the fact that they fully realized the grave responsibilities devolving upon them.

There were four general meetings of the Board held in 1885, at which the means and methods to be employed in the successful execution of the work were carefully considered. Being assured that the undertaking was feasible, and having agreed upon a definite plan of procedure, the Board sent in October of the following year, 1886, two of their number to Rome. These were Bishops Keané and Ireland. They were to present the result of the deliberations to the Sovereign Pontiff, to obtain his approval and blessing for the undertaking, which now merely awaited the sanction and co-operation of the Head of the Church. The two delegates, worthy representatives of the American episcopate and tried champions of higher Christian education, arrived in Rome, November sixteenth of the same year, bearing letters from the Board, one to His Holiness, Leo XIII., the other to Cardinal Simeoni, prefect of the Propaganda, and head of ecclesiastical affairs in missionary countries. The full text of these letters can be found in the Constitutions of the University, numbers IV and V. In them are set forth the facts already known, the urgent need for America of an institution such as the one proposed, fully in harmony with the desire expressed by the Sovereign Pontiff for higher education, and the means at hand to carry it into effect. "*Apud nostrates enim viget, ac in dies diffunditur, illa animorum conditio, quæ, uti persolide in Litteris Tuis Encyclicis demonstrasti, penitiori potissimum veritatis, tum revelatæ tum naturalis, investigatione, sive ex parte populi fidelis, sive præsertim ex parte cleri, contra errores serpentes tutari potest atque in fide roborari; neque ad hoc satis esse instructionem quæ in scholis, collegiis, imo ipsis seminariis ordinariis exhibetur, apud omnes in confesso est. Progressui insuper Ecclesiæ penes nos adeo jam indulsit Deus misericors, ut non tantum necessaria videatur Universi-*

tatis alicujus Catholicæ erectio, sed et possibilis etiam absque ullo educationis inferioris dispendio." The scope and plan of the new University was likewise laid down. The Commission, or Board of Directors, with unanimous consent, proposed the Rt. Rev. Bishop of Richmond, Dr. John Joseph Keane, as the most apt person to assume the rectorship of the Institution. This involved, under the present circumstances, much more labor than would have fallen to the lot of an ordinary rector of a university. Hence, by the same letters, the Commission¹ requested His Holiness to relieve Bishop Keane of the administration of his diocese, in order that he might the more completely devote his energies and time to the work of the University. In an official reply to His Eminence, Cardinal Gibbons, made during the following year (April 10, 1887), the Holy Father expressed his high appreciation and approbation of the work thus far accomplished. He counseled further deliberation on certain points, and requested the drawing up of definite Constitutions for the University, to be submitted to the Holy See. There is preserved in the private archives of the University, among other papers, the report of the two delegate Bishops, made to the meeting of the Board, on September 7, 1887. It is a most interesting document, referring in detail to the different conferences which Bishops Keane and Ireland had with the Holy Father on the subject of the University. It is evident from this report that Leo XIII. not only showed the deepest interest in the project, as was to be expected, but that he proved himself conversant with the minutest facts concerning it. All phases of the question, all objections made, and all difficulties foreseen, were well weighed by him, and then his decision was given. He re-

¹ It is noteworthy that these letters bear, besides the signatures of the actual members of the Commission, the names of Peter Rich. Kenrick, Archbishop of St. Louis; Patrick A. Feehan, Archbishop of Chicago; Francis X. Leray, Archbishop of New Orleans; and John B. Salpointe, Archbishop of Santa Fé. These Prelates were in Baltimore at the time of the last meeting for other purposes, but desired to express their united sentiments with the Commission.

quested the delegates to await the arrival of Cardinal Gibbons, who was shortly expected in Rome, in order that the official act of approbation might be given with a certain solemnity. When signed, it first appeared in the "*Moniteur de Rome*" and was soon after published throughout the world.

The work of the Commission now took a new form, higher and broader. The Approbation and Blessing of the Holy See had infused a new element of life into the undertaking, which carried with it the promise of ultimate success. There was no longer room for doubt or hesitation. God had stamped His seal upon the work. The success has proved that it was His, "*Benedictio illius quasi fluvius inundavit.*" The question of a suitable site had been again submitted to all the Bishops of the States. Each sent in writing the place of his individual choice to His Eminence, Cardinal Gibbons. And the result of the vote was so largely in favor of the city of Washington, D. C., that there could be no doubt as to what the Board was to do. In the last-mentioned meeting of September 7th, 1887, it was therefore unanimously agreed to select the national Capital as the home of the new Institution.

The Holy Father transferred Bishop Keane from the See of Richmond to that of Agasso "*in partibus,*" and thus left the Rector of the new University entirely free to labor in its behalf. It is no exaggeration to say that to the untiring zeal and wise policy coupled with his splendid gift of eloquence, his patriotism, and his eminently practical views of men and things, is to be attributed in great part the astonishing growth of the young organism, both in its moral and material aspect. In order to succeed it was necessary to make the idea of a Catholic University first of all popular. It had to become a familiar aspiration of the Catholic American people as well as of the clergy. It needed to be introduced to its sister institutions in Europe, so that a happy relation unto mutual usefulness might at once be established. A Faculty of professors had to be gathered, who could at once enter the foremost ranks among scholars and scientists in Europe and in America. The

material buildings had to be provided, which of itself was sufficient to engage the attention of a mind given by necessity to many things at once. All this and more has been accomplished without confusion, without collision. Prejudice is silenced ; interest everywhere elicited ; the most cordial relations established with the various universities of Europe, so that they will aid our purpose ; professors of highest attainments in their respective fields have been secured ; the buildings necessary are nearly completed.

The corner stone of the Divinity Hall was laid on May 24th, 1888, with most impressive ceremonies. His Eminence the Cardinal, assisted by some thirty Archbishops and Bishops, hundreds of the clergy, and amidst a vast concourse of people from every part of the land, performed the ceremony. His Excellency, the President of the United States, Grover Cleveland, together with his Cabinet and suite, lent by his presence his unprejudiced influence to the solemn occasion, thus testifying to the national character of the undertaking. To-day the lecture halls of the theological and philosophical schools, with their various appointments, stand already a pride of the District of Columbia. The Divinity Chapel is a beautiful structure, and the separate gift of Miss Lina Caldwell, younger sister of the foundress of the First University College, and a memorial to her revered parents. The University property embraces at present the charming site upon which these edifices stand, extending over sixty-five acres. Thanks to the generous response of clergy and laity to the appeal for the completion of this great national and Catholic monument, the institution is to date free from financial incumbrances. More than this. There is a surplus constituting a founded capital and wisely invested, which will amply support in perpetuum the governing body, that is, the faculty and officers in the department of sacred studies. Thus, whilst we are enabled to procure an efficient corps of professors and managers, the teaching of the University is free. Students are merely expected to supply their material wants, and for

this purpose an adequate pension is required. Under such conditions the new schools will enjoy a freedom which can be appreciated best by those who know how much similar institutions are hampered in the work of education by their dependence upon the financial support of their scholars. The best class of our students naturally avail themselves of these advantages, and the anticipated difficulty of "no hearers" is removed by the fact that there are fully as many applicants for admission to the higher course of Divinity as the present buildings can well accommodate; students who have completed the regular course in philosophy and theology at the seminary; young priests who have been on the mission for some time, but wish to return to a life of study. The Paulist Fathers of New York have already rented, and in September next will establish, a house of studies on the University grounds, so that such of their novices as may be qualified can attend the classes of the Divinity School. That similar arrangements will be made by other religious bodies is to be expected from the fact that the invitation is open to them, and that the Holy Father has expressed it as his desire that thus uniformity of teaching in all the ecclesiastical institutions of the country may be brought about.

We should have said that, according to the terms of the Incorporation act, chartering the Institution as enjoying the civil rights and privileges of a regularly constituted university—there is a body of trustees nominated "for the first year of its existence and until changed or removed by the corporation itself." The number of trustees forming the body corporate are seventeen, only two of whom were not in the original charter.¹ Our sketch would hardly be complete, from an historical point of view, if we omitted to give the names of these gentlemen, on whom the responsibility of the present work primarily rests. The Board of Trustees as at present constituted is composed of His Eminence Cardinal

¹ The Rt. Rev. C. P. Maes, Bishop of Covington, and Kilian C. Flasch, Bishop of Lacrosse.

Gibbons; the Most Rev. John J. Williams, Archbishop of Boston, Mass.; the Most Rev. Patrick J. Ryan, Archbishop of Philadelphia, Penn.; the Most Rev. Michael A. Corrigan, Archbishop of New York, N. Y.; the Most Rev. John Ireland, Archbishop of St. Paul, Minn.; the Rt. Rev. John L. Spaulding, Bishop of Peoria, Ill.; the Rt. Rev. John J. Keane, Bishop of Agassio (in part.); the Rt. Rev. John Foley, Bishop of Detroit, Mich.; the Rt. Rev. Martin Marty, Vicar Apostolic of Dakota, Dakota; Rt. Rev. C. P. Maes, Bishop of Covington; Rt. Rev. Kilian C. Flasch, Bishop of Lacrosse, Wis.; Mgr. John M. Farley, St. Gabriel's Church, N. Y.; Rev. P. L. Chapelle, D. D., St. Matthew's Church, Washington, District of Columbia; Rev. Thomas S. Lee, Cathedral, Baltimore, Md.; Mr. Michael Jenkins, Baltimore, Md.; Mr. Eugene Kelly, New York, N. Y.; Mr. Thomas E. Waggaman, Washington, D. C. The officers are His Eminence the Cardinal, Archb. of Baltimore, president of the Board and ex officio chancellor of the University; Mgr. J. M. Farley, secretary; Mr. Eugene Kelly of New York, treasurer. The Rt. Rev. John J. Keane, D.D., Rector; Rev. P. J. Garrigan, D. D., Vice-Rector. These are to lead the way, to protect and further the interests of the Institution, the end and aim of which is the glory of religion, the strength of civil government; for, the end proposed by the Council of Baltimore in founding the Washington University is to establish a perpetual institution, not merely to uphold and strengthen the law of God, the creator and redeemer of the human race, but also "to shed lustre on religion, by supplying it with proofs, becoming clearer day by day, drawn from sacred and profane learning, and from the new discoveries, the result of investigation by men of genius. And furthermore the University is intended to furnish young men with such training in mind and character as will best qualify them to contribute in the capacity of citizens to the honor and defense of their country."

I have thus briefly summarized the history of the new University, setting forth its marvellous growth and devel-

opment during the short space of five years. From whatever point of view we consider the work, we must confess that the "favente Dei gratia" upon which the Fathers of the Third Plenary Council relied so much, is the secret which impels it along; that Divine Providence is directing it, and that it is a work according to the Heart of the God of Light and Truth.

CASUS MORALIS.

MARIA dum famulatum exerceret in aliqua civitate, ubi non existit impedimentum clandestinitatis, sponsalia contraxit cum Petro, et dein cum eodem habuit carnalem copulam. Antequam autem matrimonium vere contraheret domum reversa est apud matrem suam, ibique cito oblita est Petri, tum quia hic nullum dederat signum amoris, tum quia in alium amatorem, scilicet Paulum, inciderat. Hæc omnia nunc Maria sincere manifestat suo confessario, et addit se ex Paulo gravidam evasisse ac proinde matrimonium cum eo certissime et quamprimum esse celebrandum.

UNDE QUÆRITUR:

I. Quænam sit doctrina certo tenenda circa matrimonium quod in *jure* dicitur *præsumptum*?

II. Quid, juxta casum, practice agendum sit confessario?

RESP:—I. Matrimonium *præsumptum* vocatur a canonistis illud quod neque est proprie *verum*, quia reapse non fuit explicite contractum, ita ut ipsius existentia possit aut testibus aut aliis solidis argumentis probari; neque est mere *putativum*, nullum habens fundamentum a parte rei; sed quod solum innititur in aliqua *præsumptione juris*. Hæc autem præsumptio juris præcipue locum habet in triplici casu. Ac 1^o—quando in locis ubi non viget impedimentum clandestinitatis, post sponsalia absolute contracta inter duas personas habiles, secuta est inter eas copula carnalis; tum enim consensus de futuro recte

præsumitur transiisse in consensum de præsentî ; nam, quoniam delicta non præsumuntur, copula illa non fornicario sed maritali affectu præsumitur habita. 2^o—Quando post sponsalia inita *sub conditione*, ante ejusdem eventum intercessit carnale commercium ; tunc enim sponsi recte præsumuntur voluisse recedere a conditione, ac proinde matrimonium absolute contrahere. 3^o—Quando post sponsalia *de præsentî* ab impuberibus invalide contracta, inter eosdem, ubi adepti fuerint pubertatem, signa interveniunt ratificati consensus, cujusmodi sunt non tantum copula carnalis, sed etiam oscula, amplexus, cohabitatio, et alia hujusmodi.—Quoniam autem ultimi duo isti casus, utut possibiles, non facile apud nos occurrere solent, præstat ad primum tantum attentionem nostram convertere.

De hoc autem ita breviter tota doctrina perstringitur a Schmalzgrueber, Vol. IV, p. i., tit. i., n. 115 et seqq. “Jure antiquo sponsalia de futuro per secutam copulam carnalem transibant in matrimonium, prout sumitur ex *cap. Veniens* 15, et ex *cap. Is qui* 30, *hoc titulo*. Ratio est quia Ecclesia ex carnali copula præsumit in sponsis conjugalem consensum ad excludendum peccatum, quod scilicet sponsus et sponsa non fornicario sed maritali affectu se invicem cognoscere voluerint ; quia delictum non est præsumendum. Estque præsumptio ista juris et de jure, *h. c.*, omnino certa et indubitata, contra quam non admittitur probatio : consequenter, ubi jus hoc antiquum viget, non audiretur sponsus asserens, se sponsam non maritali sed fornicario solum affectu cognovisse, et si matrimonium postea contraheret cum alia, compelleretur ad hanc deserendam, et adhærendum primæ. . . . Habet autem præsumptio ista locum solum in foro contentioso et judiciali, non vero in interno conscientie ; nam in hoc judicatur secundum rei veritatem, et non secundum præsumptiones, si his aliud quid præsumatur, quam habet rei veritas. Hinc si sponsus sponsam revera non maritali, sed fornicario affectu cognovit, in foro pœnitentiali et coram Deo non esset matrimonium ; quia Papa non potest facere, ut sine consensu expresso vel tacito sit verum matrimonium.”

Ex his jam statim apparet cur moderni auctores, qui pro Europa aut in Europa scripserunt, nihil vel quasi nihil habent de hac quæstione; pro ipsis enim caput hoc doctrinæ reputatur prouti practice antiquatum, et tanquam aliquid quod ad eruditionem solum pertinet; siquidem, ut ipse Schmalzgrueber habet loc. cit., per jus novum invecum a Concilio Tridentino, sponsalia de futuro nunquam dicuntur per se transire in matrimonium, nisi consensus exprimatur coram Parocho et testibus. Verum non idem dicendum est de hac regione. Apud nos enim, exceptis paucis illis diocesisibus in quibus ceu promulgatum habetur Decretum *Tametsi*, jus illud antiquum viget et vigere debet in toto suo vigore. Quare aliqui theologi, dum ultimum Concilium Plenarium BaltimoreNSE agebatur, non absque ratione petierunt ut impedimentum clandestinitatis apud nos ubique introduceretur, ut exinde pastores animarum non amplius tenerentur magna illa difficultate quæ pro foro externo oritur ex doctrina nuper exposita circa matrimonium *præsumptum*.

Neque dicas difficultatem, apud nos etiam, omnino evanescere ex alio capite, ex eo scilicet quod sponsalia veri nominis non existant; nam respondetur assumptum esse apertissime falsum et quotidianæ experientiæ contradicere. Conceditur profecto non dari apud nos sponsalia quæ a canonistis vocantur *ecclesiastica* vel *solemnia*: conceditur etiam non habere vim sponsalium omnes illas promissiones mutui et æterni amoris quæ inter nostros adolescentes et puellas quotidie fiunt, sed hæc omnia non probant nunquam locum habere apud nos vera et valida sponsalia.

II.—Ut ex simplici lectione casus apparet, Maria magno urgetur desiderio contrahendi matrimonium cum Paulo, et a confessario quærit num possit tuta conscientia valedicere Petro. Ut igitur confessarius inquirenti recte respondeat, ei examinandæ sunt difficultates quæ ex hac parte oriuntur. Porro duæ adsunt: una ex matrimonio præsumpto cum Petro, et alia ex sponsalibus cum eodem.

Difficultas ex matrimonio præsumpto tota pendet ex duplici

circumstantia, scilicet ex qualitate affectus quo Petrus et Maria carnalem copulam simul admiserunt, et ex notitia prædictæ copulæ apud forum externum et contentiosum. Quare confessarius placide interroget Mariam num maritali aut potius fornicario affectu sese mutuo cognoverunt. Si primum: scilicet si Maria dicat se et Petrum copulam habuisse, quia ambo putabant se jam frui posse juribus viri et uxoris, ac proinde in carnali conjunctione non adesse proprie peccatum, sed solum quid minus rectum ratione scandali, nullus jam amplius erit locus difficultati ex parte veritatis matrimonii, et Maria dicenda est in foro conscientiæ vera uxor Petri. Erit sane difficultas ex parte voluntatis Mariæ, quæ decisioni forte non facile acquiescet, sed ad difficultatem istam superandam prudentia et charitate magna opus est, non autem scientia Canonum et doctrina theologica.—Si autem contrarium responsum, prout res probabilissima est, dabitur a Maria, tunc videat confessarius num quæstio deducta fuerit ad forum judiciale et contentiosum aut saltem cognoscatur in foro externo.—Si omnia secreto facta sint, et copula illa, quæ in præsentī hypothēsi supponitur admissa animo fornicario, ad nullius aut quasi nullius notitiam pervenerit, declaret confessarius ex hoc capite nullum adesse obstaculum prominus Maria nunc ducat Paulum in matrimonium. Si vero tota quæstio jam pertineat ad forum externum, et præsertim si Petrus ex sua parte insistat in prosecutione juris, tum revera maximæ erunt angustię non quidem pro confessario, sed pro paroco. Parochus enim vel quicumque alius superior agens in foro externo nullo modo poterit permittere Mariæ quominus ducat Paulum, et illam obligare debet ad convivendum cum Petro utut Petrus de facto non sit ipsius maritus: ad convivendum, inquam, seu potius ad cohabitandum seu externe sese gerendum ut uxorem, non autem ad exercendum jura et officia uxoris, siquidem non est, sed solum *presumitur vera uxor Petri*.—Hæc omnia clare enucleata habentur in Instructione S. Congr. de Prop. Fide data 17 Jan. 1821.—

Difficultas altera quæ provenit ex sponsalibus maxima esset

et forte insolubilis, si ea supponantur adhuc perseverare. Notum quippe est vera et valida sponsalia producere impedimentum impediens, a quo nemo potest dispensare, quia nemo permittere potest quominus lædatur justitia stricte dicta. Sed si casus attente legatur facile colligitur sponsalia inter Petrum et Mariam jam esse dissoluta, vel ex culpa Petri, vel ex culpa Mariæ: ex culpa Petri, si hic, postquam Maria ad matrem suam reversa est, cessavit dare signa illa amoris et benevolentiae quæ in similibus adjunctis dari solent et debent; ex culpa Mariæ, si hæc temere secuta est Paulum cum injuria Petri.

Cf. Instructionem S. C. de P. F. *de conjugiiis*, apud Konings, p. lxx., edit 5.—Bucceroni, *Enchirid. mor.*, p. 147.—Schmalzgrueber, Vol. IV., P. I., Tit. I., N. 115 et seqq.—Ballerini, edit. 3, p. 716, not. (a).—Heiss, §. 1.—Konings, N. 1546, 3°.—Sabetti, N. 838, quæ. 3°, et N. 853.—

A. SABETTI, S. J.

CONFERENCE.

THE ROSARY DEVOTION IN OCTOBER AND DURING THE YEAR.

ON September 1st, 1883, the Sovereign Pontiff issued an encyclical "Supremi Apostolatus," in which he exhorts the faithful of the entire world to instant prayer and the assiduous practice of those virtues of which the Blessed Mother of Our Divine Saviour is not only the highest expression among creatures, but of which she now, reigning in Heaven, is the fosterer and protectress. As the devout practice of the time-honored prayer known as the Rosary is one of the most efficient methods for gaining this double end; and as the present needs of the Church call for special and united prayer, the Holy Father directs that the devotion of the Holy Rosary be revived among the faithful. The month of October is set apart for daily public prayer in honor of her whom we call the

Queen of the Most Holy Rosary, as a time most opportune to explain to the faithful the beautiful meaning, and to recite with more than ordinary solemnity the prayer of the Rosary. At the end of the Litany of our Blessed Lady, called, "of Loretto," the invocation "Queen of the Most Holy Rosary, pray for us," is to be added. Finally, the feast of the Most Holy Rosary has been raised in its rank to a duplex II cl.

The devotions prescribed for the month of October of 1883 were again ordained in 1884, in an encyclical dated Aug. 30, "Superiore anno." In the following year, Aug. 20, 1885, the Holy Father, through a decree of the S. Congregation, prescribed that the said Devotions during the month of October should be continued as at first established, until the liberty of the Church were fully restored to her in the freedom and full exercise of lawful jurisdiction of her Sovereign Pontiff, who, whatever false statements the enemies of the Catholic faith made in regard to it, was not only deprived of his rightful possession, but daily interfered with in a thousand petty and malicious ways by a hostile and assuming government.

Hence, the October Devotions, as held in previous years since 1883, are of obligation until the freedom of the Holy See is secured. The subsequent decrees of the S. Congregation on the subject have confirmed the above, adding some slight modifications in the form of privileges for those who cannot have Benediction in the customary manner. We mention the matter below.

The Devotions are to be as follows:

"From the first day of October, to the second day of November following, five decades of the Rosary and the Litany of the Blessed Virgin shall be daily recited in all parochial churches, and in public chapels dedicated to the Mother of God, and in all such chapels as the Ordinary may designate."

"If these devotions take place in the morning, the prayers are to be said before, during, or after the Mass (Sacrum inter preces peragatur); if in the afternoon or evening, (postmeridianis horis), the Blessed Sacrament should be exposed and Benediction given. And

we wish likewise that wherever the civil laws permit it, the Sodalities of the Most Holy Rosary make the devotion with solemn procession in public."

For those who live in the country and are during the month of October engaged in harvesting, the Ordinary of the diocese is empowered to postpone the devotion to November or December, with the same privileges as granted to the October devotions.

In churches or oratories having, on account of poverty, no ostensorium or remonstrance, Benediction may be given (*prudenti judicio ordinarii*) with the ciborium or pyxis.

This is to be done in the following manner:

The candles (twelve at least, of wax) on the altar, lighted, the priest in surplice and white stole, accompanied by two servers bearing lighted candles, goes to the altar, prays a moment, then opens the Tabernacle so that the faithful may see the pyxis, covered with its veil. He does not take it out but leaves the tabernacle door open. He genuflects, goes to the lowest step of the altar, says the Rosary and Litany; then he recites the *Tantum ergo, genitori*, with the usual versicle and response *Panem de cælo*, etc. He then rises to say *Oremus* and the prayer *Deus qui nobis*, etc. After the prayer he receives the humeral veil, goes up to the tabernacle, genuflects, takes the ciborium containing the M. B. Sacrament, covering it completely with the ends of the humeral veil. Then he turns to bless the people with the M. B. Sacrament in the usual manner of the cross, replaces the pyxis in the Tabernacle, genuflects, and closes the Tabernacle.

N.B. There is no incense or the use of the Cope. There need be no chant.

We give the *Indulgences attached to the devout performance of the above exercises.*

All who are present at the public recital of the Rosary, or who, if reasonably prevented, recite the same in private, gain an Indulgence of seven years and seven quarantines, each time.

All who assist at these devotions in public at least ten times,

or, if lawfully hindered, perform the same as often in private, gain a Plenary Indulgence, provided they receive the Sacraments of Penance and the holy Eucharist worthily during that time. Those who receive these Sacraments on the feast of the Holy Rosary, or within the Octave, likewise gain a Plenary Indulgence.

To obtain these Indulgences the usual condition is to pray according to the intention of the Sov. Pontiff.

THE ROSARY ON SUNDAYS AND HOLYDAYS.

Qu. Will you explain the obligation which I am told exists for rectors of churches to have the five decades of the Rosary recited on all Sundays and holydays throughout the year? When did the Holy Father order it? Is it to be said before or after the High Mass, or may it be said in the afternoon? Does it oblige under pain of venial or grievous sin? Does it oblige the same as the prayers said after Low Mass? Does it oblige on festival days of obligation?

Resp. On the Eve of Christmas, 1883, the Holy Father issued a Brief beginning with the words "Salutaris ille," in which he prescribes that in the Litany of Loretto, after the invocation "Queen conceived without original sin" shall be added the prayer "Queen of the Most Holy Rosary, pray for us." In this letter, signed by Cardinal Mertel, the following passage occurs:

"We exhort and beseech all to persist religiously and constantly in the custom of daily reciting the Rosary; and we declare it to be our wish that *in the principal church* (cathedral) *of each diocese it should be recited every day, and in all parish churches every Sunday and festival day.*" Omnes hortamur atque obsecramus, ut quotidianam Rosarii consuetudinem religiose et constanter insistant: itemque declaramus, *Nobis esse in optatis* ut in Diœceseon singularum templo principe quotidie, in templis curialibus diebus festis singulis recitetur. (Lit. Apost. xxiv Dec. 1883.) The above shows that the obligation is not *strictæ interpretationis*, that therefore it *does not*

bind under any sin. As to the time for reciting the Rosary, it is left entirely to the good sense of the pastor or rector, who may also omit it whenever it should be a hindrance otherwise to good order or devotion in the church. The object is plainly to make the faithful cherish and practise this admirable devotion by the frequent use of it in the church, as also to bring about the triumph of our holy Faith by the united and devout prayer of the Catholic people.

THE PLACE OF THE PULPIT.

Qu. Where should the pulpit be in the church?

Resp. The Gospel side is naturally the most appropriate place for the pulpit. The common practice from earliest times and in some cases positive synodal decrees (Conc. Prag. 1860, cap. vi.) place the pulpit on the gospel side. St. Charles Borromeo (Instr. fabr. i. 22 in the Acta Mediol.) likewise ordains it, where it is possible. Nevertheless there is no ecclesiastical law having universal application on the subject. In general, decorum and convenience must be taken in consideration.

BOOK REVIEW.

PRINCIPIENFRAGEN DER CHRISTLICHEN ARCHÆOLOGIE, erörtert von Joseph Wilpert. Mit zwei Tafeln in Lichtdruck.—Freiburg im Breisgau. Herdersche Verlagshandlung. 1889. \$1.50.

This book is in the main polemical. It was originally called forth by some arrogant criticisms made against De Rossi and his school on the part of several non-Catholic archæologists in Germany. To determine the true merits of the case our author inquires into the principles which underlie the science of Christian antiquity. As to the facts, he follows De Rossi himself, who is admitted on all hands to be the prince of modern archæologists, not only in the amount of researches he has personally made, but in the accurate and conscientious industry with which he has utilized the works of his predecessors, notably those of the learned Jesuit

Marchi. The English reader is familiar with the monumental work *Roma Sotteranea*, which has been translated by Spencer Northcote and Brownlow, and passed, we believe, through two editions. The Protestant Dictionary of Christian Antiquities (Smith and Cheetham) also draws its authority largely from the above work of De Rossi as well as from his *Inscriptiones christianæ urbis Romæ*. (1861).

It is curious to note to what ridiculous lengths scientific men will sometimes go in their efforts to undo arguments in favor of the Catholic Church. Every one even superficially versed in Christian Symbolism knows the meaning of the "fish" so frequently found engraven on the tombs in the Catacombs, together with the words "in pace." The letters of the Greek word "ichthus," meaning fish, are respectively the first letters of the Greek sentence, "Jesus Christ, the Son of God, our Saviour." Professor Schultze, who with others has written learnedly upon the subject, knows that all this means nothing of the kind. The fish, which, by the way, he discovers to be sometimes a dragon, sometimes a dolphin, and what not, is simply the expression, in a sort of hieroglyphic way, of the family name which belonged to the dead. Under this theory he finds that the dove with the olive branch is at one time really an eagle, at another a goose, and he sees amid the dim light of the Catacombs, with the eyes of a critic sharpened by a zeal for science which is to dissipate the darkness of Christian imagination and fanaticism, he sees—mark—the word "anser" written once below the supposed dove. He has, however, a little doubt, and hence, to be perfectly honest with the interested world, he places a (?) after the *anser*. Some of his pupils, who acted as evangelists of this deep wisdom, thought the modest hesitancy of their master unworthy of him and so omitted the (?) in reprinting the theory. But what proves his idea beyond a doubt is the discovery in the Catacombs of a slab, not of marble or stone, it is true, but of terra cotta, on which the plain form of a ham the unquestionable resemblance of a modern ham, whether of Rome or Chicago, is depicted. Below it is inscribed the word *Perna*. Now this means exactly "ham" (or bacon?). He dilates over the epitaph. Here is a child whose name was Ham or Bacon—at any rate, *Perna*, and which the sorrowing relatives perpetuated by the added image of a joint of pork. It must have been a saddening revelation when experts, on examination, showed that the supposed monumental slab was an old sign-board, as they were customary to be placed over taverns; in short, an old shingle of a meat-shop, which, how it found

its way here, is easily explained, remembering the stealthy and hurried manner in which the Christians, during the persecutions, often had to bury their dead. Aside of such pleasant expositions of un-Christian wisdom the reader will find his attention called in this book to many of the neglected beauties of the early Christian epitaphs. The distinction between Christian and pagan epigraphy is also clearly drawn out in the Introductory Chapter. There are a few fine illustrations at the end of the book. The whole speaks of Herder's superior judgment, which for many years that house has habitually shown in the publication of important works.

WANDKARTE VON PALÄSTINA. Von Dr. R. von Riesz. Maszstab, 1: 314,000. Mit einem Nebenkärtchen der Sinaitischen Halbinsel und Kanaans.—Freiburg. B. Herder. 1889. \$2.00

A large map of the Holy Land intended principally for the school-room. In spite of the many itineraries which have been drawn up of this most interesting and sacred portion of the globe, from the famous Anomasticon of Eusebius down to our own day, it is only within very recently that any sort of correctness as to the true location of many of the scriptural places has been attained. The earlier geographers lacked the scientific methods of measurement which alone could insure perfect accuracy. Afterwards changes occurred which largely destroyed the old landmarks and made it more difficult to apply the modern engineering system. We have compared this map with the excellently executed one of M. d'Anville and also with the later ones of Dr. Gratz, and the distances differ considerably, especially about the western and the upper east Jordan, in all three. We are assured, however, that this newest drawing of Palestine as it was at the time of our Lord is scrupulously correct and based upon the report of the Palestine exploration corps organized in England some years ago and upon Schumacher's measurements made in 1885. The nomenclature is taken from the Vulgate, and in the impression of the chart, which is very attractive in coloring and clearness, the different places are emphasized according to their scriptural importance. We read in the lives of many of the great confessors that they were helped in their spiritual life by the study of the localities of the Holy Land frequented by our Lord. St. Ignatius of Loyola particularly advises this study as fruitful of many graces in the priestly life. The map before us will prove of great assistance in this study or meditation on the life of Christ.

CANON MISSÆ ad usum Episcoporum ac Prælatorum solemniter vel private celebrationum. Editio Tertia. Cum approbatione Sacrorum Rituum Congregationis.—Ratisbonæ, Neo-Eboraci et Cincinnati. Sumptibus, Chartis et Typis Friderici Pustet, S. Sedis Apost. et S. Rit. Congr. Typographi. MDCCCLXXXIX.

Every new edition of liturgical works issuing from the officina of the Pontifical Printers at Ratisbon seems to surpass its predecessor in excellence of execution. The correctness of the text in this case as in others is guaranteed by the revision of P. Schober, C. SS. R., the well known liturgist and episcopal censor at Ratisbon, attested by the Secretary of the S. Congregation of Rites. That this is of great importance need not be proved after the many Briefs upon this subject of Leo XIII, who strenuously wishes all spurious liturgical books to be suppressed. The new edition is enhanced by illuminations in gold of the Initials in the Canon proper and the binding of the "de luxe" style, which, like other insignia of the Prelacy, entirely becomes the precious purpose of its use.

THOUGHTS AND COUNSELS FOR THE CONSIDERATION OF CATHOLIC YOUNG MEN.

By the Rev. P. A. Von Doss, S. J. Freely translated and adapted by the Rev. Augustine Wirth, O. S. B. Fr. Pustet Co. New York and Cincinnati. 1889.

We could wish that every one who has to deal with young men, intending to further their real welfare by means of Christian education, whether in school, or church, or the societies that bind our young men to the latter, would make himself master of the contents of this book. There is a good deal of matter in its 625 pages, yet nothing superfluous when you begin to examine closely. Nor is it so much matter of simple instruction, which one may find in other books, perhaps only differently shaped. The writer appeals to the heart as well as to the mind of our youth. Like Lacordaire, or Montalambert, or Ozanam, he loves the youth to whom he speaks, and dreads the dangers to which they are exposed as if they were his own. Furthermore, he takes a realistic view of his subject. The young man whom he addresses, although a Christian youth, is actually caught in the meshes of worldliness and sin. Father Von Doss takes him by the hand, leads him forth from the danger, cures his wounds, strengthens his new purpose, and teaches him a way of sanctifying his daily life, making it very happy, in securing that peace which only God can give to the willing soul. Like most books of this kind, which are built on the model of the sacred text, or that of the ascetical works, like the "Following of Christ," you may read a chapter, or even part of it, and stop to reflect without injury to the general train of thought.

The translation is good because free, and Fr. Wirth certainly deserves our thanks for having undertaken it.

A SHORT CUT TO THE TRUE CHURCH, OR, THE FACT AND THE WORD. By the Rev. Father Edmund Hill, C. P. Notre Dame, Indiana. Office of the "Ave Maria."

This is one of those happy little publications, which are likely to effect a great deal of good, if known. In a familiar style, Father Hill takes our prejudiced, but not bigoted friend, who has his Bible in hand, and is in a mood to listen to reason, by the arm, points out to him a magnificent structure beyond the mountains, and asking questions about it, quietly forces upon him the conviction that that is exactly the Church described in the sacred text. Meanwhile they have moved close up to the gates, and there remains nothing but to enter. The book is not devoid of spicy bits, which help the argument. For the rest, it bears the neat impress of the "Ave Maria" publications generally.

CREUSET DU PRETRE par Joseph Pérez de Sécastilla, Docteur en l'un et l'autre droit. Traduit pour la première fois de l'Espagnol en Français par un directeur de Séminaire. Deuxième Edition, revue.—Paris. P. Lethielleux, Libraire-éditeur. 1889.

This small volume, which has been over two hundred years in the hands of the Spanish clergy, was never fully appreciated by the outside world, until a few years ago the rector of a French seminary translated it. It received at once the highest encomiums of the Episcopate and clergy of that country, and we sincerely wish it were translated into English. Meanwhile, it will prove a very acceptable guide in the spiritual direction of the priests and seminarians who read French, for, whilst it was principally written for the former, the author has added some chapters at the end, which make it equally useful for those who aspire to the high dignity of the priesthood.

BOOKS RECEIVED.

CURSUS SCRIPTURÆ SACRÆ auctoribus R. Cornely, J. Knabenbauer, Fr. de Hummelauer, aliisque Soc. Jesu presbyteris.—**COMMENTARIUS** in **JEREMIAM** Prophetam auctore Josepho Knabenbauer, S.J.—Parisiis, Sumptibus P. Lethielleux, editoris. 10 Via Casette, et apud F. Pustet, S. S. A. Typ., Ratisbonæ et Neo-Eboraci. 1889.

- LA SAINTE EUCHARISTIE.** Visites, Messe et Communion. Opusculs Eucharistiques. Amour Divin, par S. Alph. De Liguori, Docteur de l'Eglise. Traduction nouvelle par M. Labbé Bernard.—Paris, P. Lethielleux, libraire-editeur. 10, Ru-Casette. 1889.
- DAS APOSTOLISCHE JAHRHUNDERT ALS GRUNDLAGE DER DOGMENGESCHICHTE,** dargestellt von Dr. Ceslaus Maria Schneider. III. Abtheilung. Ergänzungsheft III. zu. "St. Thomasblätter."—Regensburg Verlags-Anstalt, vorm. G. J. Manz, 1889.
- P. JOSEPHI KLEUTGEN, S. J., DE SCHOLARUM INSTITUTIONE** Pristina et Recenti Dissertatio.—Parisiis, Sumptibus P. Lethielleux, editoris. 1889.
- HISTORIÆ ET CRITICÆ INTRODUCTIONIS IN N. T. LIBROS SACROS COMPENDIUM** S. Theologiæ auditoribus accommodatum, auctore RUDOLPHO CORNELY, S. J. Cum approbatione Superiorum.—Parisiis, sumptibus P. Lethielleux, editoris. 1889.
- LE SAINT JOYEUX OU VIE DU B. CRISPINO DE VITERBE** de l'ordre des Freres Mineurs Capucins. Par R. P. Ildefonse de Bard du même ordre. Nouvelle édition.—Paris. P. Lethielleux, Libraire-Editeur. 1889.
- MANUALE CLERICORUM** in quo habentur Instructiones asceticæ liturgicæque ac variarum precum formulæ ad usum eorum præcipue qui in Seminariis clericorum versantur. Collegit, disposuit, edidit P. Josephus Schneider, S. J. Editio tertia, recognita et emendata, Superioribus approbantibus,—Ratisbonæ, Neo-Eboraci et Cincinnati. Sumptibus Fr. Pustet. 1889.
- THE VIRGIN MOTHER OF GOOD COUNSEL,** containing an authentic account of the Translation of the Miraculous Picture of our Lady of Good Counsel, with full information about the "Pious Union." By the author of "The Penitent instructed." "The Augustinian Manual," etc. Seventh Edition. Boston; Cashman, Keating & Co. 1889.
- GREEK AND ENGLISH EXERCISES.** Arranged according to the Greek Grammar of Fr. Spiess and the Greek Syntax of M. Seiffert. By Dr. Th. Breitner. Translated from the eleventh German edition, with a supplement containing Greek and English exercises in Syntax, by Rev. Joseph Rainer, Professor in the Seminary of St. Francis of Sales near Milwaukee, Wis. Second revised Edition. Fr. Pustet & Co., N.Y. & Cinc. 1890.
- FASCICULUS THEOLOGICÆ MORALIS** tractans I, De Occasionariis et Recidivis.—2, De Usu Matrimonii, juxta Doctrinam S. Alphonsi De Liguori, Doctoris Ecclesiæ Auctore Jos. Aertnys, C. SS. R., Theologiæ Moralis et S. Liturgiæ Professor. Editio Quarta.—H. & L. Casterman, Tornaci, Parisiis, Lipsiæ. 1888.

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EPISTOLA ENCYCLICA

DE PATROCINIO S. JOSEPH UNA CUM VIRGINIS DEIPARAE PRO
TEMPORUM DIFFICULTATE IMPLORANDO.

IN the following Encyclical the Sovereign Pontiff earnestly urges the faithful to honor, together with our Blessed Lady, St. Joseph, the special Patron of the entire Church. Not only will the powerful intercession of the earthly guardian of our divine Lord obtain for the Church the long desired freedom of her Pontiff, but the devotion to the Saint, assiduously practised by the people, will give a fresh impulse to the cultivation of virtue among all grades of society. Parents will find in him an example of mutual love, domestic peace, and conjugal fidelity. To our youth he will become anew the model and the guardian of virginal purity. The high-born will learn from the descendant of the royal house of David to bear the loss of fortune and all manner of affliction with Christian dignity, whilst the laboring classes and the poor will find in this devotion motives for being contented with their humble lot, remembering that poverty is ennobled by virtue. Thus will the prayers and the example of the Saint quell the eager search of modern times after a better lot, which fosters sedition and every manner of social and domestic crime. In conclusion the Sov. Pontiff prescribes the recital of a *special*

*prayer to St. Joseph, (cf. Analecta) in conjunction with the October Devotions, of which we gave a summary in our last number. **

SANCTISSIMI DOMINI NOSTRI LEONIS PAPÆ XIII
EPISTOLA ENCYCLICA.

*Venerabilibus Fratribus Patriarchis Primatibus Archiepiscopis
Episcopis aliisque locorum ordinariis pacem et communionem
cum Apostolica sede habentibus Leo PP. XIII.*

VENERABILES FRATRES SALUTEM ET APOSTOLICAM BENE-
DICTIONEM.

QUAMQUAM pluries jam singulares toto orbe deprecationes fieri, majoremque in modum commendari Deo rem catholicam jussimus, nemini tamen mirum videatur si hoc idem officium rursus inculcandum animis hoc tempore censemus.—In rebus asperis, maxime cum *potestas tenebrarum* audere quælibet in perniciem christiani nominis posse videtur, Ecclesia quidem suppliciter invocare Deum, auctorem ac vindicem suum, studio perseverantiaque majore semper consuevit, adhibitis quoque sanctis cælitibus, præcipueque augusta Virgine Dei genitrice, quorum patrocinio columen rebus suis maxime videt adfuturum. Piarum autem precationum positæque in divina bonitate spei serius ocius fructus apparet.—Jamvero nostis tempora, Venerabiles Fratres: quæ sane christianæ reipublicæ haud multo minus calamitosa sunt, quam quæ fuere unquam calamitosissima. Interire apud plurimos videmus principium omnium virtutum christianarum, fidem: frigere caritatem: subolescere moribus opinionibusque depravatam juventutem: Jesu Christi Ecclesiam vi et æstu ex omni parte oppugnari: bellum atrox cum Pontificatu geri: ipsa religionis fundamenta crescente in dies audacia labefac-

* To those who may wish for material whence to draw sermons or instructions on the subject, we would recommend the *Life and Glories of St. Joseph*, by Edward H. Thompson. Burns & Oates: 1888.

tari. Quo descensum novissimo tempore sit, et quid adhuc agitur animis, plus est jam cognitum, quam ut verbis declarari oporteat.

Tam difficili miseroque statu, quoniam mala sunt quam remedia humana majora, restat ut a divina virtute omnis eorum petenda sanatio sit.—Hac de caussa faciendum duximus, ut pietatem populi christiani ad implorandam studiosius et constantius Dei omnipotentis opem incitarem. Videlicet, appropinquante jam mense Octobri, quem Virgini Mariæ a *Rosario* dicatum esse alias decrevimus, vehementer hortamur, ut maxima qua fieri potest religione, pietate, frequentia mensis ille totus hoc anno agatur.—Paratum novimus in materna Virginis bonitate perfugium: spesque Nostras non frustra in ea collocatas certo scimus. Si centies illa in magnis christianæ reipublicæ temporibus præsens adfuit, cur dubitetur, exempla potentis gratiæque suæ renovaturam, si humiles constantesque preces communiter adhibeantur? Immo tanto mirabilius credimus adfuturam, quanto se diutius obsecrari maluerit.

Sed aliud quoque est propositum Nobis: cui proposito diligentem, ut soletis, Venerabiles Fratres, Nobiscum dabit operam. Scilicet quo se placabiliorem ad preces impertiat Deus, pluribusque deprecatoribus, Ecclesiæ suæ celerius ac prolixius opituletur, magnopere hoc arbitramur expedire, ut una cum Virgine Deipara castissimum ejus Sponsum beatum Josephum implorare populus christianus præcipua pietate et fidenti animo insuescat: quod optatum gratumque ipsi Virgini futurum, certis de caussis judicamus. —Profecto hac in re, de qua nunc primum publici dicturi aliquid sumus, pietatem popularem cognovimus non modo pronam, sed velut instituto jam cursu progredientem: propterea quod Josephi cultum, quem superioribus quoque ætatibus Romani Pontifices sensim provehere in majus et late propagare studuerant, postremo hoc tempore vidimus passim nec dubiis incrementis augescere, præsertim postea quam Pius IX se. rec. decessor Noster sanctissimum Patriarcham, plurimorum Episcoporum rogatu,

patronum Ecclesiæ catholicæ declaravit.—Nihilominus cum tanti referat, venerationem ejus in moribus institutisque catholicis penitus inhærescere, idcirco volumus populum christianum voce inprimis atque auctoritate Nostra moveri.

Cur beatus Josephus nominatim habeatur Ecclesiæ patronus, vicissimque plurimum sibi Ecclesia de ejus tutela patrocini- que polliceatur, caussæ illæ sunt rationesque singulares, quod is vir fuit Mariæ, et pater, ut putabatur, Jesu Christi. Hinc omnis ejus dignitas, gratia, sanctitas, gloria profectæ. Certe matris Dei tam in excelso dignitas est, ut nihil fieri majus queat. Sed tamen quia intercessit Josepho cum Virgine beatissima maritale vinclum, ad illam præstantissimam dignitatem, qua naturis creatis omnibus longissime Deipara antecellit, non est dubium quin accesserit ipse, ut nemo magis. Est enim conjugium societas necessitudoque omnium maxima, quæ natura sua adjunctam habet bonorum unius cum altero communicationem. Quocirca si sponsum Virgini Deus Josephum dedit, dedit profecto non modo vitæ socium, virginitatis testem, tutorem honestatis, sed etiam excelsæ dignitatis ejus ipso coniugali fœdere participem.—Similiter augustissima dignitate unus eminet inter omnes, quod divino consilio custos filii Dei fuit, habitus hominum opinione pater. Qua ex re consequens erat, ut Verbum Dei Josepho modeste subesset, dictoque esset audiens, omnemque adhiberet honorem, quem liberi adhibeant parenti suo necesse est.—Jamvero ex hac duplici dignitate officia sponte sequebantur, quæ patribusfamilias natura præscripsit, ita quidem ut domus divinæ, cui Josephus præerat, custos idem et curator et defensor esset legitimus ac naturalis. Cujusmodi officia ac munia ille quidem, quoad suppeditavit vita mortalis, revera exercuit. Tueri conjugem divinamque sobolem amore summo et quotidiana assiduitate studuit: res utrique ad victum cultumque necessarias labore suo parare consuevit: vitæ discrimem, regis invidia conflatum, prohibuit, quæsito ad securitatem perflugio: in itinerum incommodis exilique acerbitatibus perpetuus et Virgini et Jesu comes, adjutor, solator extitit.

Atqui domus divina, quam Josephus velut potestate patria gubernavit, initia exorientis Ecclesiæ continebat. Virgo sanctissima quemadmodum Jesu Christi genitrix, ita omnium est christianorum mater, quippe quos ad Calvariæ montem inter supremos Redemptoris cruciatus generavit; itemque Jesus Christus tamquam primogenitus est christianorum, qui ei sunt adoptione ac redemptione fratres. Quibus rebus caussa nascitur, cur beatissimus Patriarcha commendatum sibi peculiari quadam ratione sentiat multitudinem christianorum, ex quibus constat Ecclesia, scilicet innumerabilis isthæc perque omnes terras fusa familia, in quam, quia vir Mariæ et pater est Jesu Christi, paterna propemodum auctoritate pollet. Est igitur consentaneum, et beato Josepho apprime dignum, ut sicut ille olim Nazarethanam familiam, quibuscumque rebus usuvenit, sanctissime tueri consuevit, ita nunc patrocinio cælesti Ecclesiam Christi tegat ac defendat.

Hæc quidem, Venerabiles Fratres, facile intelligitis ex eo confirmari, quod non paucis Ecclesiæ patribus, ipsa adsentienti sacra liturgia, opinio insederit, veterem illum Josephum, Jacobo patriarcha natum, hujus nostri personam adumbrasse ac munera, itemque claritate sua custodis divinæ familiæ futuri magnitudinem ostendisse. Sane præterquam quod idem utrique contigit nec vacuum significatione nomen, probe cognitæ vobis sunt aliæ eædemque perspicuæ inter utrumque similitudines: illa inprimis, quod gratiam adeptus est a domino suo benevolentiamque singularem: cumque rei familiari esset ab eodem præpositus, prosperitates secundæque res herili domui, Josephi gratia, affatim obvenere. Illud deinde majus, quod regis jussu toti regno summa cum potestate præfuit; quo autem tempore calamitas fructuum inopiam caritatemque rei frumentariæ peperisset, Ægyptiis ac finitimis tam excellenti providentia consuluit, ut eum rex *salvatore* mundi appellandum decreverit. Ita in vetere illo Patriarcha hujus expressam imaginem licet agnoscere. Sicut alter prosperus ac salutaris rationibus heri sui domesticis fuit, ac mox universo regno mirabiliter profuit, sic alter christiani nominis custodiæ de-

stinatus, defendere ac tutari putandus est Ecclesiam, quæ vere domus Domini est Deique in terris regnum.

Est vero cur omnes, qualicumque conditione locoque, fidei sese tutelæque beati Josephi commendent atque committant. Habent in Josepho patresfamilias vigilantia providentiaque paternæ præstantissimam formam; habent conjuges amoris unanimittatis, fidei conjugalit perfectum specimen; habent virgines integritatis virginalit exemplar eundem ac tutorem. Nobili genere nati, proposita sibi Josephi imagine, discant retinere etiam in afflictâ fortuna dignitatem: locupletes intelligant, quæ maxime appetere totisque viribus colligere bona necesse sit. Sed proletarii, opifices, quotquot sunt inferiore fortuna, debent suo quodam proprio jure ad Josephum confugere, ab eoque, quod imitentur, capere. Is enim, regius sanguis, maximæ sanctissimæque omnium mulierum matrimonio junctus, pater, ut putabatur, filii Dei, opere tamen faciendo ætatem transigit, et quæcumque ad suorum tuitionem sunt necessaria, manu et arte quærit. Non est igitur, si verum, exquiratur, tenuiorum abjecta conditio: neque solum vacat dedecore, sed valde potest, adjuncta virtute, omnis opificum nobilitare labor, Josephus, contentus et suo et parvo, angustias cum illa tenuitate cultus necessario conjunctas æquo animo excelsoque tulit, scilicet ad exemplar filii sui, qui accepta forma servi cum sit dominus omnium, summam inopiam atque indigentiam voluntate suscepit. Harum cogitatione rerum debent erigere animos et æqua sentire egeni et quotquot manuum mercede vitam tolerant: quibus si emergere ex egestate et meliorem statum acquirere concessum est non repugnante justitia, ordinem tamen providentia Dei constitutum subvertere non ratio, non justitia permittit. Immo vero ad vim descendere, et quicquam in hoc genere aggredi per seditionem ac turbas, stultum concilium est, mala illa ipsa efficiens plerumque graviora, quorum leniendorum caussa suscipitur. Non igitur seditiosorum hominum promissis confidant inopes, si sapiunt sed exemplis patrociniisque beati Josephi, itemque materna Ecclesiæ caritate, quæ scilicet de illorum statu curam gerit quotidie majorem.

Itaque plurimum Nobis ipsi, Venerabiles Fratres, de vestra auctoritate studioque episcopali polliciti; nec sane diffisi, bonos ac pios plura etiam ac majora, quam quæ jubentur, sua sponte ac voluntate facturos, decernimus, ut Octobri toto in recitatione *Rosarii*, de qua alias statuimus, oratio ad sanctum Josephum adjungatur, cujus formula ad vos una cum his Litteris perferetur: idque singulis annis perpetuo idem servetur. Qui autem orationem super dictam pie recitaverint, indulgentiam singulis septem annorum totidemque quadragenarum in singulas vices tribuimus. Illud quidem salutare maximeque laudabile, quod est jam alicubi institutum, mensem Martium honori sancti Patriarchæ quotidiana pietatis exercitatione consecrare. Ubi id institui non facile queat, optandum saltem, ut ante diem ejus festum in templo cujusque oppidi principe supplicatio in triduum fiat.—Quibus autem in locis dies decimusnonus Martii, beato Josepho sacer, numero festorum de præcepto non comprehenditur, hortamur singulos, ut eum diem privata pietate sancte, quoad fieri potest, in honorem Patroni cælestis, perinde ac de præcepto, agere ne recusent.

Interea auspicem cælestium numerum et Nostræ benevolentiae testam vobis, Venerabiles Fratres, et Clero populoque vestro Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romæ apud S. Petrum die XV Augusti, An. MDCCCLXXXIX, Pontificatus Nostri Duodecimo.

LEO PP, XIII.

MONSIGNOR CORCORAN.

AT THE COUNCIL.

IT was to be anticipated that the work of the Vatican Council would consume several years, even if the sessions were held without serious interruption. Many questions which had been raised by the wrangling of self-constituted

champions of truth as to the correct interpretation of Catholic Doctrine were awaiting solution. Society, national, civil, and domestic, had undergone so many changes within the last three-hundred years or more, that the legislation of Trent failed to meet directly many an urgent issue of the day. All this was to be remedied. To do so effectually it was necessary to ascertain the extent and precise character of the evils. Those in position to know would suggest apt or available remedies, yet the judgment of all should have to be so modified within the limits of right rule as to fit the many varying conditions everywhere, of race, traditional law, and local prejudice. If the labor spent in preparing the statutes of the Second Plenary Council of Baltimore had tended to develop in Dr. Corcoran that rare faculty of applying the legislative principle correctly to every part of an organization manifold in its character and relations, it would be in requisition to the fullest extent at the Vatican Council. For here decrees were not to be shaped with a view of bringing into harmonious action a few classes or nationalities, who were after all governed upon the common basis of a liberal constitution, but there were assembled at Rome a hundred nations and more, as different from one another in nature, custom, law, as it is possible for man to be. The Catholic world had sent its representatives that laws of discipline might be fashioned to suit the Christian nations all, and the great Western Republic was there to throw her weight into the balance of the general judgment. The man who would mould and would coin that weight, the amalgam of the many necessarily varying views of our hierarchy, was Dr. Corcoran. Nor might he reckon with theology alone. The questions at issue touched the myriad relations of politics, and of general administration to the Church. There would be statesmen, even though in churchmen's garb. There would be governors and economists as well as teachers of God's law. Perhaps it will help us to realize the character of the work here done, if we glance for a moment at some of the actors, whose images have been

preserved to us. There is first of all Pecci, the model bishop of Perugia, who, it was whispered even then, might some day reverse the policy of yonder dark-eyed Cardinal, Antonelli, the present power of state and recognized master in the art of writing diplomatic despatches. Next Cardinal Bonaparte, silent, determined; so at least his face says, and that in every lineament is the image of the great emperor; Borromeo, who boasts the eskutcheon of St. Charles; Franchi, with the ever merry twinkle in his eye, yet who could be grave withal, and might one day, who knew, be Pope Leo's secretary of state; the saintly Darboy, soon to become the martyr of the mad commune; Guibert of Tours, every feature speaking of God, and the whiteness of his face strangely contrasting with the swarthy but beautiful countenance of Ciarchi, archbishop of Babylon; the thoughtful Manning of Westminster, Vaughan of Plymouth, and the gentle face of Bishop Ullathorne; the bearded Bostani of Tyre and Sidon, and Dumani of Ptolemais, with sad, oriental features; Kojumgi, with the crown as of a Roman king upon his shaggy silvered head, and the deep-hooded Elias the Chaldean, in heavy furs, reminding you for all the world of Santa Claus; Wood, with majestic bend, and Elder, and the youthful Gibbons of the New Republic; Benam Benni of Mussul, with Mellus of Akra, a chiseled face of bronze within the snowy swathing of his robe. Beckx, the general of the Jesuits, "il papa nero," as the Romans say, and the severe aristocratic face of De Vera, abbot of Monte Cassino. Such is the company in which we find the modest Signor Corcoran, in simple black gown, the Roman ferrajolo loosely tied about his neck. Strange and motley as the gathering must seem to us, it is not strange to him. Perhaps he speaks their language, or they his own. Some of them surely have studied the same course with him at Rome. But whether or not, they all have a common mother-tongue. Greek, Armenian, Slav or Arab, enjoying each the time-honored privilege of a separate liturgy, yet none of these who pretend to learning is alien to the ancient speech of Rome. Of course, it is

from the most learned men that the active members of the different commissions are chosen. The method of their working together is simple and effective. To each of them one or more propositions, with the exact definition of the state of the question, is assigned. Then they write out their opinions, support them by reasons, and anticipate by distinct answers all likely or possible objections. The terminology of the scholastic Latin being fixed, there is little danger of ambiguity or what might be called unconscious prevarication. Each writer's work is printed with his name and the date of publication. It is then subjected to a critique, studied, discussed, and compared. There is as little limit to criticism as there is to freedom of statement, and the immense archives of Rome are open to the theologians of the Council for the purpose of verifying the doctrine of the fathers of the early Church, of Councils, or precedents of any kind. There are secretaries and amanuenses at the service of each member to copy from print or manuscript in any place. The first treatise, within our knowledge, assigned to Dr. Corcoran and published during the month of August, 1869, was *De definibilitate Doctrinæ quæ potestatem impedimenta matrimonium Christianum dirimentia constituendi soli ecclesiæ vindicat*. When I say published, I mean "cum secreto Pontificio," for these writings do not circulate outside of the sphere for which they are intended. In October of the same year his second *votum* issued from the private press of the Propaganda. Its subject was *De definibilitate Doctrinæ quæ in Christianorum conjugii sacramento a contractu inseparabilitatem asserit*. What else he wrote we cannot say, but whatever the amount of work assigned to him, it is evident that it was at once exacting and precarious; looseness, inaccuracy, or hastiness of statement would expose its author to the risk not only of forfeiting his reputation for scholarship and judgment, but of seriously discrediting the prudence of those who had entrusted him with the expression of their combined views. Still, his clear mind, trained above all to habits of scrupulous exactness, had no need to fear the

judges around him, masters though they might be, vying in learning with Albertus Magnus or in swift and keen penetration with Peter the Lombard.

There was doubtless much other preparatory labor required of these men before any of the canons could be formulated or propositions voted upon by the combined body of the Episcopate.

The time not occupied with the more serious work of the commissions he devoted, as we have mentioned, to the study of Sanscrit, also to the collection of interesting literary data and to the search for rarities in the bookshops of the city. There is a notebook, the title page of which bears the legend: Monday, Jan. 25, 1869, from the contents of which we glean that at this time he was engaged in the reading of Fabronius' *Vitæ Italarum* * to which he made a twofold Index, apparently for private reference. Other notes are on the Urban College and the Vatican Library. Of the latter he gives a few curious notices, correcting, as it seems, some errors in the official catalogue as well as completing it. Of course, he attended now and then those famous literary soirées, in which the Roman patricians of the old school might well pride themselves, for they alone in all the world find it possible to bring together so distinctly republican an assembly of learned and remarkable men as are here met with. There were seasons too of grand celebrations in the basilicas and of renowned preachers—not to omit Père Hyacinth, who was then fashionable, though many did not believe in his art, the soul being burdened all too much with words.

In the Autumn of 1870, Dr. Corcoran left Rome, the city which held for him so many cherished memories, in company of some of his earlier associates. At home, in the New World, things were somewhat changed. The old church at Wilmington had been enlarged and its appearance made to harmo-

* *Vitæ Italarum doctrina excellentium, qui sec. 17 et 18 floruerunt. Pisis, 1778-1804, quibus continentur 153 vitæ accurate et stilo nitido ab ipso fere omnes (exceptis 21) scriptæ, sed animo non nil iniquo in Jesuitas et nimis propenso in Jansenianos. — Nomenclator literarius recentioris theol. cath. H. Hurter, S. J., CEnip. 1886, tomi III, pag. 621.*

nize with its character as the seat of the Vicar Apostolic. The little negro children would nevermore gather around the gate of dear old Massah Corcoran's humble home to receive their first lessons in catechism. He might visit them again, but it would be so different from of old.

AT OVERBROOK.

James Frederic Wood, first archbishop of Philadelphia, was a man of royal cast. Who that has ever known him can forget the majestic figure, noble of heart, and graceful in deed, as in speech even to the manner born. He had raised the Diocese out of financial embarrassment, and by forethought and unwavering adherence to fixed principles of action had laid the foundation of a secure system by which to supply the means for sustaining fruitful charities. Of the latter class Overbrook Seminary is perhaps the best example we could cite. He was about to open the new institution. Dr. James O'Connor, the present bishop of Omaha, was rector of the seminary at that time. He, too, had been educated at Rome, and had in addition spent some time as a student at the German Universities. It was but natural that his aims to facilitate the higher education of the clergy should make him neglect no means likely to bring about this result. He chose a coterie of professors who would not only harmonize in their aims but by a certain pronounced individuality keep up a healthy and stimulating activity in their various departments. Among the many advantages which the last generation of students at Overbrook owed to the high-minded zeal of their first rector there is none probably for which they feel so grateful to-day than that he brought Dr. Corcoran into their midst. There were other men in that first faculty, truly great, because, with much learning, so thoroughly humble. Of Dr. Balfe, that wonderfully subtle intellect, the students in theology always realized the true worth. But he was so rarely seen, hardly ever outside of class, and lived as it were far away, so that he did us little good except by his famous

"notes." Dr. Corcoran has written upon his tomb these beautiful words: "Farewell, thou saintly priest, whose wonderful genius and remarkable virtue would have gained the applause and the love of the world, if thy singular modesty had not prevented it!" * We could not forget good old Father Miller, known and beloved by many, in spite of his odd ways. Bright and agile to his latest days, he more than any other could interest the Doctor in Mathematical problems, or else by sunny tales of Texan life recall kindred scenes from the old plantation ground and makes him become again the joyous child of long ago. It was a treat to some of us to catch sometimes, after nightprayers, snatches of a negro duet, sung by the two old gentlemen on the porch. Dr. Charles O'Connor, now also in his grave, a thoroughly practical man, without pretensions to learning, did much in his way to foster the spirit of domestic happiness among the professors. Professor Ermentrout, now also dead, who had the reputation of a schoolman, taught Greek. Dr. Bradley of Oxford University, and Prof. Keen, both, like the former, converts to the Catholic faith, were also associate professors in the Preparatory Department. There were then in all eleven regular and four associate professors at Overbrook. Dr. Corcoran held the Chair of Dogmatic Theology, Sacred Scripture, and Hebrew. We remember well the impression he made on us, as for the first time he entered the class-hall. Of course we had heard of his prodigious learning. Though the class had studied Hebrew for a year, it was, I fancy, still somewhat "Greek" to most of us. There was a hush when he came in, dressed in civilian's clothes, the gold head cane with the palmetto tree engraved upon it, the old black Quaker hat in his hand, and the Hebrew Testament under his arm. His beautiful white hair was quite long, and added to the candor and peace of his large countenance.

* Ave et vale, piatissime sacerdos, cujus præclarum ingenium et eximiæ virtutes maximam tui admirationem et amorem in omnibus excitassent, nisi singularis tua modestia obstitisset.

We had a Latin text book, * and the Doctor was very lenient. Reverence in youth, most of all in boys, is a partial quality, and needs be supplemented by wholesome discipline. In this respect Overbrook's need did not differ from that of Rugby. So the habit of reading off the rules from the book was not looked upon as a very grave misdemeanor until the delinquent was caught, and to do that was not the Doctor's way. But very soon he made most of us thoroughly ashamed of ourselves by always generously commending what sounded like a good answer, and I remember there was a decided move for "honor bright" in that class previous to one of the examinations. That spirit remained in the class to the end. Indeed, the Doctor had an unconscious way of facilitating an honest purpose by helping you out. The use of the *dagesh forte* in connection with the Hebrew prefixes used to be, at least for a time, a puzzle to many. "Cur ibi habetur *camets* pro *pathach*?" the Doctor would ask, as some one would stumble through a passage in the book of Jonas. Dead pause.—The Doctor: "Si litera, quæ debet *dagheshari*, non potest recipere *daghesh*"—and the intelligent youth would burst out: "fit compensatio mutando punctum." Nor did that calm and unruffled nature ever lose its placid ways, except when a student, whilst in error, would betoken by the tone of his answer that false assurance not uncommon with the beginners of science and wisdom. Obstinacy or arrogance were thoroughly distasteful to him, especially in the young, yet, whenever he resented it by reproof, there was always something generous in his manner, which forbade the suspicion that his was the anger of wounded pride. He was a favorite examiner at the oral concursus in February. The wide range of his knowledge as well as his kindly nature made it possible for him to find something of correctness in the most irrelevant answer. If in the language classes a boy made a grammatical mistake, the Doctor would recall some archaic form, perhaps from the days of the Arvalian brothers, which put the student at his

* Grammatica Hebraica, auctore Eduardo Slaughter, S. J.

ease, and made the others feel hopeful. On other occasions, if the floundering candidate had self-possession enough to answer at all, with just a show of diffidence, he was sure to pass the ordeal without opposition from the Doctor. Sometimes, of course, it happened that a too precocious youth would attempt to improve his score by generously commenting on the Doctor's answer for him, and then the process had to be reversed.

As a teacher he was, like most men of his calibre, useful in proportion as the student was mature or ambitious without needing to be urged on in his work. He lacked the power of a disciplinarian or ruler in the ordinary sense of the word. He himself was fully convinced of this fact, and when on the retirement, in 1872, of Dr. James O'Connor from the rectorship of the seminary, he was appointed to succeed to that position, he entered upon it, as everybody understood, with hearty reluctance, and simply from a sense of obedience to the ordinary, who was his superior. He retained the post but for one year, and it is no discredit to him to say he was a failure in the position just as much as he would have been in that of a commanding officer in the army. But he benefited us in other ways. It was during this year that he took charge of the class of Homiletics, in which he gave the students many excellent and practical lessons.* Glancing over the notes taken in those days, I am struck with the frequent recurrence of one lesson more than all others which he inculcated, whether he spoke of the qualities of the sermon, or the qualities of the preacher, or the manner of preaching. It was the use of opprobrious language; the one thing which he would never condone was rudeness in the pulpit, and I can almost hear him now, as he repeats with whole-souled emphasis the words: "Let the preacher of peace beware of personalities, much more of malice, in speaking to his people. Let him be respectful to all

* He used to have a book before him. I think it was: *Traité de la Prédication à l'usage des Séminaires par un Supérieur de Sém.* Paris. Lecoffre et Cie, 1846. But he seems to have followed only its general divisions. The class had no regular text book.

alike in the holy place." Another thing about which he desired us to be particular was exactness in stating the doctrine of the Church, and correctness in quoting the Sacred Scriptures, as well as in the use of words generally, for, said he: "In the choice of words lies the origin of all eloquence." The Scripture classes were also very interesting, because of the abundance of illustration which he could bring to bear upon every part of the subject. He was singularly happy in tracing misquotations, by which the rationalistic critics of modern times would support their theories, explaining away the inspired character of the sacred text.

CONFERENCE.

TO CORRESPONDENTS.

It is absolutely required that communications which are expected to receive attention at our hands bear the signature in full of their writers. Letters directed to the Editor are held private, and in cases where it is desirable to have the name published, we shall invariably consult those who may be concerned. It is frequently impossible to answer queries sent to us, in the pages of the REVIEW, either from want of space or because the character of the questions, which have a merely personal interest, does not allow it. But in all cases where there is an evident desire to obtain information we wish to have it in our power to answer by letter.

THE CONFITEOR AT MASS AND HOLY COMMUNION.

Qu. I. When there is no server at Mass, should the Celebrant recite the *Confiteor* at the beginning of Mass twice?

II. When the Celebrant has to recite the *Confiteor* for those who approach Holy Communion, should he say *tibi pater* and *te pater* or *vobis fratres* and *vos fratres*, or omit this part altogether?

Resp. When there is no server at Mass who may answer the Celebrant, the *Confiteor* is said only once, omitting the

words *vobis fratres, etc.*, and saying *Miseratur Nostri*, as is done in the private recitation of the office. The following Decree is pertinent to the question.

DUBIUM.

Si Sacerdos celebrat sine ministro debetne bis dicere *Confiteor* ante Introitum?

Negative. S. R. C. 4 Sept., 1875, Decr. auth. n. 5627.

When, however, the celebrant is obliged to say the *Confiteor* before distributing Holy Communion, because there is no one else who does so, he should retain the words *et tibi pater, etc.*, as in the form for the server. We do not find any other authority for this but analogy. As in the case of the *Dominus vobiscum* to which, when without the server, the celebrant answers, *et cum spiritu tuo*, not *meo*, so here the priest gives voice to the sentiment of the faithful who approach Holy Communion. He himself has, properly speaking, no occasion just then to renew the act of contrition, it being for him a time rather of thanksgiving. It is true that in the answer to the "Orate fratres," the form *de manibus tuis* is changed into *manibus meis*, (whenever there is no server, De Herdt, Prax-is I. 235), but it will be noticed that the latter prayer contains an invocation for both priest and people who are present at the holy sacrifice, and for the entire Church, so that the change from the second person to the first does not in reality alter the intercessory character of the response, in which both celebrant and congregation take part.

THE AMEN AFTER THE "SED LIBERA NOS A MALO" IN THE
MASS.

Qu. Why is the *Amen* after the words *sed libera nos a malo* in the *Pater Noster* to be said "submissa voce?" De Herdt gives this explanation: because the celebrant having said the entire prayer "alta voce," it is unnecessary that he should answer himself in the same voice (*Quia, cum tota oratio dominica alta voce lecta sit, nihil requirit, ut sacerdos sibi ipsi alta voce*

Amen respondeat). But, if that be the reason, why say it at all, or why not have the congregation say it?

Resp. St. Alphonsus, in his work, "The Holy Mass," says: "The priest finishes the Lord's prayer with the word *Amen*, which he pronounces in a low voice, because he represents the person of Jesus Christ, who is the foundation of all the divine promises."

Rupertus, (Lib. II., cap. 69) says: *Verbis sed libera nos a malo sacerdos subdit secreto Amen, et dicitur secreto ad significandum nos latere an exaudiamur, quam ignorantiam Deus permittit, ne mala torpeamus fiducia.*—The answer to our prayers is a secret with God. Hence we are never presumptuously to rest upon our acts of devotion and cease from imploring God's gifts and mercies, but to pray always, awaiting in silent submission the answer from Him. This is the reason why the priest adds *Amen* in silence to the *Pater Noster*.

THE STATIONS OF THE CROSS.

Q. At which side in the Church should the first Station of the Via Crucis be placed, the Gospel or the Epistle side?

R. According to P. Maurel (*Die Ablässe*, Editio Beringer, S. J. p. 276) it is quite immaterial on which side of the Church the Stations of the Cross begin, provided the other requisites in the erection of it are observed.

As there are a number of questions which have come to us under this head, we give here the regulations as to the *quality*, the *order*, the *removal*, *change*, *renewal* and the like respecting the indulgenced way of the Cross.

1. The Stations must be fourteen in number.
2. The Indulgences are attached to the crosses, which alone are essential, although the images representing the scenes to be meditated are a great help to the faithful who make the Stations without a book.
3. The crosses must be of wood; and though they may be

gilded or ornamented, they would lose the indulgences if they were so encased in metal as to be concealed from view. There is a symbolic reason for this likeness to the "Lignum crucis." It is not customary to have a corpus attached to the crosses, even if the usual pictures are wanting.

4. If the images of the Stations be had with the crosses, it is not necessary that the latter be attached to the same. The Cross may be above, or below, or wholly separate from the picture.

5. The fourteen crosses must be blessed. This is essential.

6. The blessing of the crosses may be performed before or after they are attached to the wall. It would not, however, suffice for the valid erection of the Stations to have them blessed privately by a priest at home and then to hand them to the pastor to have them put up.—since the priest who blesses the crosses and establishes the way of the cross must be present at the place where it is to be erected. When two priests perform the ceremony, one may bless, and the other put up the stations in his presence. But the putting up of the stations can be done at any time, even privately, after the ceremony, and by any person.

7. The stations should be placed at some distance from each other.

CHANGES IN A "VIA CRUCIS" ALREADY ESTABLISHED.

1. If the pictures of the Stations become damaged and need replacing, the old crosses, if still in good condition, may be attached to new pictures without requiring a new blessing. (Decr. auth. n. 332.)

2. If some of the crosses (not more than six) become damaged they may be replaced without requiring a new blessing. If a large number is damaged and removed, it requires a new canonical erection to gain the Indulgences.

3. The temporary removal of the Stations (for the purpose of cleaning, etc.) from the wall does not take away the Indulgences, except for the time of the removal itself. If one or

another cross be accidentally wanting, the Indulgences are still gained if the usual prayers are said. (Decr. auth. n. 264 ad 4; 270 ad 5; 275 ad 1.)

4. The Stations may be changed from one place to another, provided they remain in the same Church. Hence they can be removed from one chapel into another of the same Church without forfeiting the Indulgences. (Decr. auth. n. 275. ad 3; 311 ad 4, 328.)

5. When the Stations are removed to another Church or separate chapel, etc., they lose their Indulgence and require a new canonical erection. The same is to be said of the way of the cross where it is permitted in private houses.

NUMBER OF PEOPLE REQUIRED AT BENEDICTION.

Qu. Is it necessary to have a certain number of the faithful present in Church in order that Benediction of the Most Blessed Sacrament may be given?

Resp. There is no law stating definitely the number of persons required to be present at Benediction of the Blessed Sacrament. The following passage from the Pastoral Instruction of an American Bishop may serve for guidance in the matter. After quoting that part of the Clementine Instruction (xxxvi ad 4, 5, 6,) in which the sovereign Pontiff insists upon the reverence to be observed towards the Blessed Sacrament under all circumstances, he continues: "When the attendance is small, or due reverence is wanting, or when what is prescribed is not or cannot be observed, the Blessed Sacrament should not be exposed publicly, and Benediction should not be given with it. When, on the contrary, there is a fair attendance, with a marked devotion and reverence for this most holy Mystery; and when the ceremonies and that which is prescribed are all properly carried out," etc.,—Benediction should be given at the appointed times. The Bishop ends by saying: "Where due devotion and reverence for the Blessed Sacra-

ment or respect for the ceremonies are wanting, it is the duty of the clergy to labor unceasingly to remove such a want of devotion and respect, and not to yield till it has disappeared." —(Pastoral Instruct. of the Bp. of Alton, Feb. 1880, n. 184.)

ANALECTA.

MISSA CANTATA DE REQUIE IN DUPLICIBUS.

A church which by special Indult enjoys the privilege of celebrating a *Missa Cantata de Requie* two or three times a week, on days of double rite, is not restricted to make use of the semidoubles (et infra) which may occur doing the same week.

DUBIUM.

Vicarius Generalis Diœceseos Aquen. a S. R. C. insequentis dubii authenticum responsum humillime exquisivit, nimirum :

Num Ecclesiæ, quæ Indultum obtinuerunt ab Apostolica bis vel ter in hebdomada Missam de Requie cantandi in duplicibus, tali Indulto frui adhuc possint si in eadem hebdomada totidem officia semiduplicia occurrant?

Et Sacra eadem Congregatio respondit: *Affirmative.* Die 15 Aprilis 1880. (Decr. auth. 5808.)

A PYXIS MADE OF GLASS ILLICIT.

A Spanish bishop asks the S. R. C. whether he might allow his priests to carry the Blessed Sacrament in a Pyxis made of glass, so as to prevent brigands in the Asturian mountain districts from committing a horrible sacrilege, in the effort of possessing themselves of the precious metal in which the Holy Eucharist is ordinarily carried. The Sacred Congregation answers that it is not lawful.

DUBIUM.

Quum Rm̃us. D. Episcopus Mindonien. efflagitasset an uti potuisset pyxide vitrea ad servandam et administrandam sacram Synaxim locis sylvestribus, ac imperviis, ubi latrones metalli amore capti pyxides furantur, horrendum sacrilegium perpetrantes.

Sacra Congregatio respondit: *Negative.* Die 30 Januarii 1880. (Decr. auth. 5802.)

DECISION OF THE S. CONGREGATION CONCERNING THE DIVISION OF A PARISH.

A case regarding the division of a parish has been lately decided in Rome. The peculiar feature of it is that by it the S. C. reversed a former decision of its own made in the same cause, made in favor of the Parish-priest against the Bishop. The later decision appears to be based mainly upon the Bishop's showing that a considerable portion of the faithful within the limits of the parish were not properly attended to, in spite of the fact that the parish priest had deputed one of his assistants to do so and avowed that the erection of a new parish within his boundaries was wholly unnecessary.

Whilst in the United States the division of parishes, even where the rector is what is called irremovable, rests with the Bishop, it is very different in those countries where the parochial system is regularly established, as in Italy. Here the clergy depend for the most part on fixed benefices, which are just sufficient to defray the expenses of the parochial administration. To divide a parish is generally to divide a benefice which is not affected by the growing population or the personal generosity of the people. With us the growth of a parish implies the growth of income to the Church fund, since both a fixed system of taxation by pew-rent or similar methods is nearly everywhere in vogue, and the generosity of our people supplies the new wants as soon as they arise. If, therefore,

a parish is to be divided, the Bishop, following the Decrees of the Council of Baltimore, lays the matter before his consultors and the rector whose missionary district is in question. In the case of a church in charge of some religious community the superior of the order is to be consulted. But in neither case would an adverse judgment on the part of the parish priest or superior hinder the Bishop from making the division if he considered it necessary or useful (*ex causa justa et rationabili*).^{*} The religious orders, it is true, have the right of appeal if they suppose any injury to be done to their body by the division, but it is what is called by jurists an appeal "in devolutivo tantum," that is, it has no effect to stay the Bishop's proceedings, though it might afterwards reverse his action if the S. Congregation should decide against it.

In the case before us we have a parish church in an Italian town situated on the top of a mountain. To the east, at the foot of the mountain, lies a kind of suburb or *borgo*, whence the ascent to the parish church is difficult and measures from the extreme end of the suburb a distance of about four miles. The people of this suburb, consisting of about forty families, petitioned the Bishop and the government for a separate parish, alleging the difficulty of the way to the principal church, and proposing to endow the new Church if it were granted to them. The Bishop readily accepted their request, and the government, which had to be consulted, did not object.

The parish priest, however, opposed the division, alleging that as there was a chapel in the borgo, and as he was willing to send one of his assistant priests there to administer to the wants of the people, there would be no necessity or reason for the erection of a separate parish. He even allowed the curate

^{*} Non obstante rectoris missionarii deputatione, licebit Episcopo de Concilio distuli, intra limites missionis cui præponitur, novas Ecclesias condere ac portionem districtus iis attribuere, si necessitas aut utilitas populi fidelis id requirat.—Conc. PL Balt. III. App. 219.—Ibid. 231. et Decr. n. 20, 34, 89.—Elements of Eccl. Law, S. B. Smith, 262–268.

to reside in the neighborhood of the chapel. The case was brought before the S. Congregation, and decision was rendered in favor of the parish priest.—Some years passed. The people remained dissatisfied and repeated their request, showing from facts that this part of the parish was utterly neglected from want of direct pastoral care. The Bishop again states the case to the S. Congregation. He reviews the former difficulties of access to the parochial church and residence, sketches the sad condition of the people, whose children remain without Catholic education, growing up addicted to vice, causing discord and ruin in families. All this he traces to the want of pastoral supervision, of systematic instruction in the essentials of faith and morality. He points to the number of persons who are or should be Catholics, dying without the Sacraments or altogether unprepared to receive them worthily and efficaciously. In view of these evils arising out of a shifting of responsibility between pastor and curate, on the one hand, and an obstinate unwillingness on the part of the former to abandon a field which he cannot or will not cultivate, the Bishop entreats the Congregation to reconsider its former decision for the welfare of those committed to him, yet from whom he is separated by a false representation of facts.

The matter was accordingly argued again, both parties heard through their advocates, and the previous decision finally reversed, with this proviso, that the members of the newly to be erected parish make no claims upon their former church or file any request for a new appropriation, but sustain it out of their own contributions.

We give the case in full, as it presents a good example of the manner in which such causes are brought and discussed before the S. Congregation.

FERETRANA

DISMEMBRATIONIS ET ERECTIONIS PARÆCIÆ.

Die 19 Januarii 1889.

Sess. XXI, cap. iv. De reform.

COMPENDIUM FACTI. Die 4 Augusti 1883 proposito dubio, *an et quomodo dismembrationi paræciæ S. Marini et erectioni S. Anthimi annuendum sit in casu*, EE. PP. responderunt: *Negative in omnibus et amplius.* Facti autem species hæc erat.

Paræciæ S. Marini, reipublicæ ejusdem nominis caput, duplici parte constat, occidentali et orientali. Occidentalis comprehendit vetus S. Marini oppidum, in summo monte Titano super rupe erectum, ubi etiam parochialis ecclesia consistit.

Inde per tres vias, longas 1800 metros unam, 1400 alteram, 1100 tertiam, et hanc per montis anfractus descendentem, gradus fit sub rupe montis ad partem orientalem paræciæ, ad suburbium scilicet S. Anthimi, quod vulgo *Borgo maggiore* aut *mercatale* nuncupatur.

Oppidum S. Marini occidentem versus, suburbium vero S. Anthimi ad orientem, unumquodque scilicet ex parte sua, finitimum habet agrum satis amplum, adeo ut extrema territorii orientalis a suburbio 4 aut 5 kilometros, et consequenter ab oppido S. Marini et ab ecclesia parochiali 5 vel 7 kilometros distent.

Jamvero hujus suburbii et contermini agri incolæ petebant paræcialem fieri suam S. Anthimi ecclesiam: 1100 animas tota hæc pars numerare dicebatur, dum oppidum ejusque territorium 1300 incolas habebat: 45 patresfamilias hanc gratiam instanter petebant, et quandam commissionem ad omnia ordinanda elegerant; reipublicæ gubernium consentiebat sub conditione, ut patronatus jus quod habebat in matricem sibi reservaretur et in filialem: Episcopus nedum commendabat, sed instabat pro gratiæ concessione: duo suburbii sodalitia

domum et dotem de suo exhibere parati erant, ut congrua novæ parœciæ constitueretur. At obsistebat parochus matricis; qui etiam patronum nominavit, et, acta causa, vicit. Desponderat ipse capellanum ecclesiæ S. Anthimi daturum, eique etiam coadjutorem adjuncturum pro suburbii civibus; unde erectionis parœciæ necessitas exulare videbatur: ad hæc nec undequaque tuta nec libera et amussim parata novæ parœciæ dos apparebat. Hisce aliisque de causis præfata resolutio prodiit, a qua ab initio incassum appellavit Episcopus.

Sed Junio mense 1887 supplex ad SSmum dabatur libellus a *commissione* suburbii S. Anthimi, quo erectio novæ parœciæ iterum petebatur. Rationum momenta sive causæ, quibus ininititur petitio concinne exponuntur etiam ab Episcopo in sua informatione, de qua rogatus fuit post supplicis libelli exhibitionem.

Ait enim: "optandum quidem esset, ut eædem preces præprimis meliorem et feliciorem exitum sortirentur. Id enim tota rerum expositarum ratio, id natura loci, idque præsertim neglecta animarum cura, et christifidelium salus enixe exposcunt.

"Non desunt quidem legitimæ causæ dismembrationis et erectionis novæ Parœciæ: adest enim distantia locorum ab Ecclesia plebali ad suburbium, et præcipue pro suburbanis incolis, quibus non solum metri bismille, ut in precibus, sed et quatuor et quinque mille: adest, præter distantiam, viarum difficultas; quæ etsi omni arte strata, tamen hyemali tempore aut nivibus altis, aut glacie ambulantium pedibus insidiante, et tempore æstivo solis ardore, intolerabiles sunt, uti superioribus litteris latius exposui, præsertim sub die 27 Decembris 1882. Hujusmodi accessus ac recessus difficultas efficit, ut neque suburbani, neque præsertim agricolæ, magis dissiti, nunquam propemodum ad Parochiales functiones in Ecclesia plebali sita in fastigio præalti montis, accedant, et salutaria audiant monita.

"Adest etiam in ea parte animarum numerus mille et tercentum, qui æquant propemodum alteram partem animarum

ipsius plebalis Ecclesiæ. Ipsa inde natura loci divisionem designat: nam Suburbium hinc monte, illinc colle circumdatur, et præsefert ad orientem et aquilonem ruralem planitiem parumper inclinatam domibus huc illuc consitam: et plebalis ecclesia sibi relinquum haberet, præter Civitatem, ad meridiem territorium cultui agriculo datum.

“Suburbium ad radices montis situm, sejunctum omnino est a Civitate; et plurimis, præsertim vero hisce annis, ædificiis et domibus auctum est; et ibi manent spectabiles cives, viri a Consiliis et etiam a Reipublicæ regimine; ibi commercia et nundinæ magno populi concursu exercentur; ibi vita, ut ita dicam, ipsius Reipublicæ; et quod necessarium est, ibi invenitur. Una tantum, quæ maxima res est, omnino desideratur; et hæc est animarum cura, omnino neglecta, adeo ut et adolescentuli absque christianæ doctrinæ debita institutione, et christifideles relinquuntur absque frequenti et salutari institutione, quam rerum conditio, et præsentium præcipue temporum necessitas postulare! Infirmi vero non raro necessaria carent adistentia. Pastoralis vigilantia inde abest, quæ medium inter populum caritatem foveat, dissidia impediat, et oborta dissidia componat; bonos mores tueatur et religionem; bona denique promoveat, et mala depellat. Nam etsi Archipresbyter duos Cappellanos habeat, alter apud se detentus, alter non in Suburbio, sed prope mœnia Civitatis, aut ob distantiam locorum, aut aliis ex causis non semper advocantur, aut opportune occurrunt. Idcirco animarum cura in Suburbio non est Cappellano scutatis triginta tantum compensato, neque credenda, neque relinquenda.

“Hæc fusius fuerunt prædictis litteris meis exposita; hic tantum attingi: neque repeto quæ de nova Parœcia dotanda dixi; neque de jure Patronatus, quod jure quodam non decrescendi sibi reservat Gubernium Sammarinense uti Patronatus Ecclesiæ plebalis; neque de Ecclesia in Suburbio, in qua esset nova Parœcia constituenda.

“Quamquam hæc ita se haberent et habeant, tamen contraria decisio istius Sacræ Congregationis suspendit dismem-

brationem et novæ Parœciæ erectionem formula, *Non expedire*. Suburbani vero non destiterunt novis postulationibus et voce et scriptis necessitatem novæ Parœciæ ostendere, præsertim petitione diei 6 Junii 1884 ad me missa, a multis viris Reipublicæ subscripta, quam in obsequium primæ decisionis ad hanc Sacram Congregationem transmisi, litteris meis 2 Julii 1884, quas renovo cum audiverim non fuisse S. Congregationi insinuat.

“Tunc litteris meis ad Archipresbyterum Giannini missis institi, ut curæ spirituali in Suburbio consuleret, qui respondit litteris 19 Julii 1885. Sed Cappellanus mihi voce significavit se domo sibi in Suburbio parata, propemodum publica, nolle immorari, enarrans facta quædam indigna. Archipresbyter noluit libellas centum Cappellano Angelini tradere, qui sibi domum magis decentem pro suo arbitrio provideret, quemadmodum ego eidem proponebam. Atque ita res in eodem lamentabili statu permanserunt, imo animarum cura magis post decisionem, quam antea neglecta fuit. Sodalitia, conscia de Parœciæ plebalis redditibus, petita subsidia denegant, eo quod bona sua in stabilem et perpetuam animarum curam volunt conferre.

“Ceterum Suburbani stabilem animarum Curam postulare atque efflagitare non desistunt; idque jure merito faciunt, uti etiam in relatione Diœcesis ad istam Sacram Congregationem retuli. Quapropter in præsens satagendum omnino est, ut curæ animarum in Suburbio occurratur erectione novæ Parœciæ; vel Vicariæ perpetuæ, uti alias nihil enim a Plebano sperandum est, qui semper durius agit, nescio quibus suffultus rationibus. Sublata ideo suspensione dismembrationis et erectionis novæ Parœciæ contenta in prima sententia, justis votis populi suburbani, et meis, et meorum prædecessorum in bonum animarum satisfaciendum esse judico.

“Seponendæ sane videntur et nullius momenti habendæ cavillationes et figmenta, quibus contradictor suam allegationem passim ornat, et suo ab initio statuebat—nihil esse innovandum—immemor fortasse Consilium princeps, præ oculis

habens petitiones de nova parœcia erigenda, decreto suo clare respondisse : nihil obstat erectioni novæ Ecclesiæ parœcialis, sub conditione ut patronatus Gubernii servetur et etiam in nova sicuti in veteri Ecclesia. Agitur enim de cura et salute animarum et de Parœcia constituenda, quæ status et res publicas non perturbant, sed potius firmant ac roborant ; et pacem, concordiam, tranquillitatemque inter cives perpetuo fovent. Inde clare patet quanti sit faciendum principium, quo tota contradictoris fundatur oratio, quæ vacuis interpretationibus ipsum excellentissimi Gubernii Decretum subvertere studet.

“ Quoad me, ne officio conscientiæque meæ deficiam, contendere non desinam, salutem christifidelium exposcere, ut in Suburbio S. Marini cura animarum constituatur ; nec sufficere quemcumque animarum Rectorem, sed requiri Rectorem Parœciæ, ne deteriora damna in dies exoriantur, nisi opportuno tempore provideatur.

“ Hæc omnia, quæ pro munere meo,” ait Episcopus, “ erant de hoc maximo negotio iterum exponenda, humillime subjicio isti S. Congregationi, cuius sapientissimo consilio spero fore, ut petita gratia tandem concedatur, præsertim cum populi Suburbani postulationes legitimis causis nitantur.”

Quapropter rescriptum fuit : “ Reproponatur idque notificetur Episcopo, qui moneat partes, eisque terminum præfigat ad deducenda ulteriora et de resultantibus certioret.”

Monitæ quidem sunt partes eisque fatalia indicta. Sed ex parte parochi nihil ad acta est relatum, præter quamdam ejus procuratoris epistolam, in qua quærimoniæ fiunt ob novam propositionem causæ, quippe quæ jam in rem judicatam transierat.

Suburbii autem cives patronum ad suam causam agendam nuncuparunt, qui novæ parœciæ erectionem enixis viribus tuitus est.

Quibus præmissis, propositum fuit diluendum

DUBIUM

An sit standum vel recedendum a decisis in casu.

RESOLUTIO. Sacra C. C. re iterum discussa sub die 19 Januarii 1889 censuit respondere: "*Recedendum a decisis; ita tamen ut novum beneficium parochiale, neque ex bonis antiquæ paræciæ, neque ex nova reddituum assignatione supremi Consilii dotandum, sit liberæ collationis, prout de jure.*" (1)

 DECRETUM URBIS ET ORBIS.

De elevando Festo SS. Cordis Jesu ad ritum I. cl.

ALTERO nunc elabente sæculo, ex quo Redemptoris nostri præcipua caritatis beneficia, sub Ipsius Sacratissimi Cordis Symbolo, cultu peculiari, mirifice in dies adaucto, a Fidelibus recoli cœpta sunt, enixas iteratasque preces Sanctissimo Domino Nostro Leoni Papæ XIII quamplurimi sacrorum Antistites, cleri etiam ac populi vota depromentes, undique porrexerunt, ut Festum SSmi Cordis Jesu, a fe. re. Pio Papa IX sub ritu Duplici maiori universæ Ecclesiæ præscriptum (Decr. S. R. C. 23 Augusti 1856. *Ex quo.*), deinceps ad ritum Duplicis primæ classis, citra obligationem festivi præcepti, elevare dignaretur.

Porro Beatissimus Pater, cui nihil potius est quam ut Fideles crescant in gratia et cognitione Domini Nostri Jesu Christi, ipsiusque sciant supereminentem scientiæ caritatem, hujusmodi supplicia vota libentissime exceptit: eo præcipue animum Suum intendens, ut gliscentibus impietatis conatibus, Fideles in hac saluberrima devotione perfugium et munimem inveniant, et vehementiori erga amantissimum Redemptorem amore inflammati, digna Ei laudis et placationis obsequia persolvant, simulque pro Fidei incremento et Christiani populi pace atque incolumitate divinas miserationes ferventius implorent. Hisce permotus Beatissimus ipse Pater, Sacrorum Rituum Congre-

gationis audito consilio, de speciali gratia et privilegio, decernendum censuit.

Nulla facta immutatione relate ad eos, qui amplioribus ex Apostolicæ Sedis Indulto gaudent privilegiis, Festum Sacratissimi Cordis Jesu ritu DUPLICIS PRIMÆ CLASSIS sine Octava in universa Ecclesia amodo celebretur; absque præcepto audiendi Sacrum, et a servilibus operibus abstinendi.

Idem Festum feria VI post Octavam Corporis Christi, tanquam in sede propria, recolatur; et nonnisi Solemnitatibus ritus Duplicis primæ classis universalis Ecclesiæ, nempe Nativitatis S. Joannis Baptistæ, ac SS. Apostolorum Petri et Pauli, nec non Festis particularibus ejusdem ritus, ceu Dedicatæ, ac Titularis Ecclesiæ, locique Patroni, quando hæc sub duplici præcepto fiant, locum cedat: quibus in casibus, die immediate ea Festa insequenti, veluti in sede propria, reponatur.

In concurrentia Festi SSmi Cordis Jesu cum die octava Corporis Christi, Vesperæ integræ fiant de eadem Octava, sine ulla Commemoratione, attenta indole peculiari utriusque Festi. Quoad concurrentiam vero cum Duplicibus primæ classis, ambæ Vesperæ ordinentur ad tramitem rubricarum et decretorum Sacræ Rituum Congregationis.

Insuper ad Fidelium pietatem erga Sacratissimum Cor Jesu impensius fovendam, Sanctissimus Dominus Noster libens ultro concessit, ut in cunctis Ecclesiis et Oratoriis, in quibus die festo, sive proprio sive translato, ipsius Sacri Cordis Jesu coram Sanctissima Eucharistia persolventur divina Officia, clerus et populus qui hisce Officiis intererit, easdem lucretur Indulgentias, quas Fidelibus, divinis Officiis per Octiduum Corporis Christi adistentibus, Summi Pontifices elargiti sunt.

In iis vero Ecclesiis et Oratoriis, ubi feria VI, quæ prima unoquoque in mense occurrit, peculiaria exercitia pietatis in honorem Divini Cordis, approbante loci Ordinario, mane peragentur, Beatissimus Pater indulsit, ut hisce exercitiis addi valeat Missa votiva de Sacro Corde Jesu: dummodo in illam diem non incidat aliquod Festum Domini, aut Duplex primæ

classis, vel Feria Octava ex privilegiatis: de cetero servatis rubricis.

Voluit demum Sanctitas Sua, ut super hoc Decreto expendantur Litteræ Apostolicæ in forma Brevis. Die XXVIII Junii festo SSmi Cordis Jesu, an. MDCCCLXXXIX.

CAROLUS Card. LAURENZI, S. R. C. *Præfectus*.

L. ✠ S. VINCENTIUS NUSSI, S. R. C. *Secretarius*.

PRAYER TO ST. JOSEPH TO BE RECITED AT THE
OCTOBER DEVOTIONS.

Oratio ad Sanctum Josephum.

Ad te, beate JOSEPH, in tribulatione nostra confugimus, atque implorato Sponsæ tuæ sanctissimæ auxilio, patrocinium quoque tuum fidenter exposcimus. Per eam, quæsumus, quæ te cum immaculata Virgine Dei Genitrice conjunxit, caritatem, perque paternum, quo Puerum Jesum amplexus es, amorem, supplices deprecamur, ut ad hereditatem, quam Jesus Christus acquisivit sanguine suo, benignus respicias, ac necessitatibus nostris tua virtute et ope succurras.

Tuere, O Custos providentissime divinæ Familiæ, Jesu Christi sobolem electam; prohibe a nobis, amantissime Pater, omnem errorum ac corruptelarum luem; propitius nobis, sospitator noster fortissime, in hoc cum potestate tenebrarum certamine e cælo adesto; et sicut olim Puerum Iesum e summo eripuisti vitæ discrimine ita nunc Ecclesiam sanctam Dei ab hostilibus insidiis atque ab omni adversitate defende; nosque singulos perpetuo tege patrocínio, ut ad tui exemplar et ope tua suffulti, sancte vivere, pie emori, sempiternamque in cælis beatitudinem assequi possimus.—*Amen.*

Translation.

In the midst of our tribulation we fly to Thee, St. Joseph, and having implored the aid of Thy most holy Spouse, we seek with equal confidence Thy protection.

By the charity which bound Thee to the Immaculate Virgin-Mother of God, by the paternal love with which Thou didst encompass the Child Jesus, we implore thee that in

clemency Thou look upon us, who are the inheritance which Jesus Christ has purchased with His precious Blood, and that Thou grant us Thy powerful help in our needs. Protect, O faithful guardian of the holy family, the chosen flock of Jesus Christ; keep far from us all the corruption of error and sin; assist us, Thou strong defender from on high, in this our struggle against the power of darkness; and as Thou didst save the Child Jesus from the near peril of death, so do Thou now defend the holy Church of God from the snares of her enemies and from every adversity. And to each one of us be Thou a constant protector, that like to Thee and aided by Thy strength we may live in holiness, die in Thy love, and obtain the endless happiness of heaven.—*Amen.*

Indulgence.

To the devout recitation of the above prayer is attached an Indulgence of *seven years and seven quarantines for each time.*

ALTAR LINEN.

The Archbishop of Goa asks of the S. C. R. whether an old custom in his diocese of making the altar cloths of cotton is to be discontinued. in view of the modern circumstances and the requirements of the Rubrics; and if so, whether these cotton altar cloths can still be made use of in the celebration of Mass, under the condition that their use is to be discontinued after two years. The S. C. answers that corporal, purifier, and palla must be of linen; amict, alb, and the altar covers may be used, as requested in the petition, for two years.

DUBIUM I.

An usus in fere omnibus ecclesiis Archidiœceseos Goanæ adhuc vigens conficiendi sacra linteamina nempe amictus, albas, tobaleas altarium, nec non corporalia, purificatoria, et pallas ex tela ex gossipio composita, attentis circumstantiis hodiernis, tamquam corruptela et abusus rejiciendus sit, juxta Decret. gener. S. R. C. diei 15 Maji 1819, non obstantibus Indultis olim concessis?

DUBIUM II.

Et in casu affirmativo, an licitum sit prædictis linteaminibus

uti ad celebrandam missam, cum conditione tamen intra biennium ea consumenda ad tramitem generalis decreti?

Ad I. *Affirmative*.—Ad II. *Negative* quoad corporalia, purificatoria et pallas; *affirmative*, sed ex gratia, quoad amictus, albas, ac tobaleas altarium.

Atque ita declaravit et indulsit.

(L. ♣ S.)

(Goan. S. R. C. 23 Jul. 1887.)

Ex Decret. S. R. C. diei 24 Julii 1888.

LAURENTIUS SALVATI S. R. C. *Secretarius*

BOOK REVIEW.

RITUALE PARVUM continens Sacramentorum administrationem, Infirmorum curam et Benedictiones diversas ad sacerdotum curam animarum agentium usum commodiorem ex Rituali Romano excerptum. Editio secunda.—Ratisbonæ, Neo-Eboraci et Cincinnati. Sumptibus, Chartis et Typis Friderici Pustet. 1889.

Although the print of this new Pocket-Ritual is larger than that of the editions hitherto commonly in use, the book is much thinner and accordingly easier to carry. The reason of this reduction in bulk is the omission from it of all that which the priest is not supposed to need or read except at his desk, such as the introductory Instruction “De iis quæ in administratione Sacramentorum generaliter servanda sunt.” The usual instructions in English are also left out. But it contains everything which a priest needs outside of the Church. For in the Sanctuary he is supposed to use the larger Ritual, as more becoming the sacred functions.

The new Ritual contains also the short form lately published by the S. C. for blessing and investing in the brown Scapular. This form is obligatory for those who can have it.

DIURNALE PARVUM sive epitome ex horis diurnis, continens Psalmos quotidie recitandos et commune sanctorum una cum officio B. M. V. per annum atque Orationibus propriis sanctorum. Ratisbonæ, Neo Eboraci et Cincinnati. Sumptibus et Typis Friderici Pustet, S. Sedis Apost. et S. Rit. Congr. Typographi. 1889.

This is a Diurnale of a somewhat novel but very convenient character. It is of 12^{mo} size, but thin, and easily fits into the pocket, without making itself uncomfortably felt. The print is larger than in the other diurnals commonly in use. It contains just what a priest is likely to need when away from home. Some of the great feasts with proper offices are omitted,

obviously because the purpose of the *Diurnale* is simply to supply a handy substitute away from home or outdoors, when the *Breviary* cannot easily be carried, and which is not likely to occur at the solemn seasons of the year. The illustrations and general make up are superb, as all the Pustet Liturgical publications are.

CALENDAR OF THE SOCIETY OF JESUS FOR THE USE OF THE FAITHFUL. New York, Cincinnati, Chicago.—Benziger Bros. 1889. 10¢.

A well printed collection of edifying lives briefly narrated in the order of their occurrence during the year. The book might easily be in the hands of every member of a Congregation, of every child that can read in our schools, its price being a nominal one and the gain above all par to the soul. Let the teacher read one or other of the larger lives of which the sketches are given here, and when the children have read aloud the latter add, from his or her own reading, some of those beautiful and touching details which abound in all of them, which fascinate the young minds as tale and story does. The preacher on Sundays might similarly use his opportunity, and the little book become a household-compass, guide, and memento of many precious lessons and aspirations, sanctifying the teacher together with the hearer. The lives are of saints of the Jesuit order, or of those who, like Bl. Mary Ann of Jesus and Bl. Margaret Mary, are in some way connected with the same. They are in the first instance intended for the laity who are under the direction of the Society, but they will prove a boon to many others. He who helps an edifying work, even out of his own purse, invariably helps himself in the best possible way. Odd doctrine, but true. We think it would be more convenient for the habitual readers of the Calendar, if the head of the page indicated the month, instead of the legend "Calendar of the Society of Jesus," or else the index in front might give the number of the page. It makes the finding of a particular saint, out of season, easier.

HISTORIÆ ET CRITICÆ INTRODUCTIONIS IN U. S. LIBROS SACROS COMPENDIUM. S. Theologiæ auditoribus accommodatum, auctore Rudolpho Cornely, S. J. Pp. 646. Parisiis, 1889. P. Lethielleux. (Pustet & Co.) (Price 9 francs).

Fr. Cornely's three goodly volumes introductory to the study of Sacred Scripture form a perfect mine of erudition on the subjects they contain. Indeed, they are the most thorough and exhaustive treatises of their kind that have thus far appeared. Valuable, however, though they are to the

specialist, to the professor, to the student of leisure, their bulk practically excludes them from a circle of readers to whom such works are of first importance—the seminarian, the working priest, and the average cultured lay student. It has been wise therefore in Fr. Cornely to extend their utility by bringing them into briefer compass. The present compendium covers the same ground as the larger work, but admirably condensed, advancing paragraph for paragraph with the latter over the history of the Canon of S. Scriptures, the history and authority of the primitive texts and versions, Hermeneutics, and special introductions to each of the books of the Old and New Testament.

Since, as the author remarks—"in hoc compendio adornando imprimis juvenum ad divinorum librorum studium accedentium utilitati servire vellet"—some, interested in the same field, will regret the limited range of subjects he has sought to treat. Amongst works of this kind, there is, indeed, considerable variety of opinion as to their scope. Should they include historical, archæological, and hermeneutical questions, as do Janssens (*Hermen. sacra*), Dixon (*Gen. Introd.*), and Ubaldi (*Introductio*)? Should they pass over the historical and archæological, and retain the hermeneutical, as do Lamy (*Introductio*), and Vigouroux and Bacuez (*Manuel Biblique*)? Or should they confine themselves to the narrow scope of exclusively introducing the S. Books, as do the German writers generally? Fr. Cornely follows the middle course, and so treats, "*de librorum sacrorum origine, conservatione, propagatione, interpretatione, ut hac ratione legentes edoceantur, quodnam sit singulorum librorum argumentum, quænam eorum indoles, quæ puritas textus eorum, quæ genuina interpretandorum ratio*" (p. 3).

This may be said to be the "*argumentum proprium, si ad hujus disciplinæ historiam et finem attenditur*" (ib). Still, we think it would have suited sufficiently the *history* of the study, and fallen well within its *end*, to have given, at least in an appendix, that information on sacred antiquities, on the land and manners of the Hebrews, which can hardly be supplied in the seminarian's course, save through such a medium, and without which he is thoroughly unprepared to take up the study of the Bible. The addition to the bulk of the volume need not thus have been very considerable, and we should thus have had a work meeting precisely the present demand. However, Fr. Cornely intends publishing a treatise "*de sacra antiquitate*," and a "*Lexicon antiquitatum biblicarum*," and if these works be brought within the reach of the average student, there will be

no lack of the needed help for the proper defense and understanding of Holy Writ.

There is one excellence that specially commends this course—its literary apparatus. Besides a very full list of general commentators of all classes, there is added to the special introduction to each S. Book a catalogue of the chief Catholic interpreters of that Book.

The Appendices give suggestive specimens of the ancient codices, and three very useful chronological tables of the Kings of Juda and Israel, the Ptolemies and Seleucidæ, and of the Apostolic age.

CURSUS SCRIPTURÆ SACRÆ, auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer, aliisque Soc. Jesu presbyteris.—*Commentarius in Jeremiam Prophetam*, auctore Jos. Knabenbauer, S. J. Parisiis. P. Lethielleux (Pustet & Co.) 1889. pp. 613. pr. fr. 10.50.

In the compendium of Scriptural Introduction above noticed, Fr. Cornely, after paying the merited meed of praise to those outside the Catholic Church who in recent years have aided the advance of Biblical knowledge, concludes: “*pauca hæc de commentariis protestanticis sufficiunt, quia interpreti catholico tot egregii commentarii catholici antiqui et moderni præsto sunt ut protestanticos illos sine dispendio negligat*” (p. 176.) The full force of this reason has become more evident since the appearance of the several contributions to the *Cursus* of which the volume before us forms part. What its author says of his method of interpretation is equally true of its predecessors: “*in ratione explicandi—eum modum sequi studebam, quo quæ recentiores in rem utilia præstitissent ita legentibus proponerem ut simul perspicerent haud pauca jam ab antiquis quoque interpretibus præclare esse dicta et explicata: quare consulto adscripsi simul cum catholicis interpretibus etiam nomina acatholicorum.*” Wherever the meaning of the Sacred Text requires it we find an admirable blending of the old and the new knowledge, of the far and deep reaching wisdom of the Fathers and their imitators, with the critical results of recent scholarship. We are tempted to give as illustration Fr. Knabenbauer's comments on the “*virga vigilans*” (Jer. i. 11, 12). but they are too extended for our space, and hardly admit condensation.

It is well known that in the Prophecies of Jeremiah there is greater variation between the Septuagint and the Hebrew than is found in any of the other Sacred Books. High praise has been given to Rev. George

Workman, for his recent revision of the Greek text in conformity with the present Hebrew; and certainly it required no small knowledge of the two ancient languages to reconform the translation to the primitive original. Mr. Workman, however, was content with collating the Hebrew with the Tischendorf edition of the Greek (codex Vaticanus). Fr. K. has gone considerably farther. Where the divergencies occur he compares the original with the Greek versions derived from the various other sources. For the rest, his conclusions regarding the relative merits of the different texts deserve notice. Neither text, he thinks, is absolutely pure. In many passages the Greek is preferable to the Hebrew. It abounds, however, in omissions, and contains traces of emendation repeatedly made by a prejudiced writer, which render its fidelity and sincerity in other passages doubtful. Moreover, the translation is so servile and unapt, that it is impossible to suppose its author could have taken it from a text conformed to the present Masoretic. The conclusion is inevitable that the Hebrew original must have then differed in the varying passages, from its present state. Still, this consequence must not be pushed too far. Many other causes might have brought about the divergencies—*e.g.*, a change of voyal points; a change of consonants; a different collocation of words in sentences; deriving the meaning of words from the Aramaic, or Chaldee, rather than from the Hebrew; inadvertence, etc.—In addition to the variations between the text and the version, there is also great diversity in the collocation of the prophecies. There is here offered wide scope for speculation, and accordingly critics furnish no lack of theories to straighten out the difficulties. Since, however, there is no historic data to solve the question, Fr. K. thinks it best to hazard no general opinion, but as the individual variations occur, he compares the versions and pronounces judgment in the commentary.

LA SAINTE EUCHARISTIE—Visites, Messe et Communion—Opuscles Eucharistiques—Amour Divin—par S. Alph. de Liguori. Traduction nouvelle par M. l'Abbé Bernard. Paris. P. Lethielleux. (Pustet & Co.) pp. 459. (pr. fr. 2.50.)

For those who have not access to the thoughts of S. Alphonsus in their simple Italian there is probably no better medium of reaching them as they came from the mind and heart of the Saint than the French. There is a sweetness and a tenderness about the latter tongue admirably expressive of the movements of the soul aglow with divine love, such as St. Liguori exhibits in his visits to the King and Queen. And the Abbé

Bernard has caught the spirit of the original. There is one feature, too, in his translation of the Visits which specially commands it. The Visits to our Blessed Lady originally appeared under two forms, one containing considerations, the other, prayers. Our ordinary English versions give only the former, which does not precisely express the character of a visit. The Abbé Bernard combines the two forms. In addition to the Visits, he gives a number of the Saint's other devotional exercises: the opuscula on the Holy Sacrifice; Meditations for the octave of Corpus Christi, for a Novena to the Sacred Heart and the Holy Ghost; an account of the miracle of the B. Sacrament that happened in 1772, in the diocese of Naples; Consolation for scrupulous souls; Conformity to the Divine Will; Spiritual Maxims, etc.

LE SAINT JOYEUX OU VIE DU B. CRISPINO DE VITERBO DE L'ORDRE DES FRÈRES MINEURS CAPUCINS. Par. P. Ildefonse de Bard, du même Ordre. Nouvelle édition. Paris. P. Lethielleux (Pustet & Co.,) 1889. (pr. fr. 2.50.)

A story simply told of a simple life—a life simple in its one aim, but marvellously complex in its manifold relations. Pierre Fioretti was born, 13 Nov., 1668, and died, 19 May, 1750. Three of the four score years of his life were passed in monastery kitchens, gardens, infirmaries, and in the obscure rôle of a mendicant friar,—known to his fellowmen as Fra Crispino of Viterbo. But though it was good for him to hide the secret of the king, yet God deemed it honorable to reveal the workings of His grace in a soul ever docile to its movements. The light of Fra Crispino could not be held by convent walls. His tender, cheery charity made him not only an object of love and veneration to his brethren in religion—all that is implied in the term—a “joyous saint”—but its irresistible charm drew to him and his single cause the hearts of multitudes in the world who were blessed with his presence. “The people followed in his footsteps; the sick begged his blessing; the great ones of the world sought to see him; the learned came to question him; Bishops, Cardinals, the Sovereign Pontiff loved to converse with this humble lay brother, who by his simplicity was as dear to men as by his hidden virtues he was dear to God.”

This is what in artless fashion this little book tells us. In the main it is a record,—drawn from the memoirs of those who lived with him, and from the contemporary testimony taken in the triple process of his Beatification,—than which no source more authentic,—a record of the marvels,

in the spiritual and material order, that God wrought through the instrumentality of His faithful servant. The book is not for those whose keen "critical sense," measures the motives of Omnipotence, who will allow no interference with the sequence of natural phenomena, save for reasons they deem adequate. It is for those who can appreciate the power with God of genuine, holy simplicity; that trait of the children of Light which is not so much a special virtue as the condition of every virtue, and which the children of this world, whose hearts are torn by countless aims, can scarcely realize.

Pierre Fioretti was blessed with a good mother; when he was five years old, Marzia took her boy to the Shrine of Our Lady of the Oak, near his native Viterbo, and dedicated him forever to the Queen of Heaven. These were her words before the Image of the Virgin: "See, my child, she is your mother. To her I have given, consecrated you forever. Mind it well,—forever; love Her always with your whole heart, and honor her as your sovereign." The tie that bound him to his Heavenly Mother grew with his growth, and it is wonderful to read the many high favors his confiding, childlike love won from her for himself and others. Those who read this simple sketch will echo the wish of its editor: "may these pages, which speak of the 'Joyous Saint,' so devoted to Mary, increase in our hearts the holy joy of the children of God, a practical, confiding love of the Virgin Immaculate."

BOOKS RECEIVED.

PHILOSOPHIA LACENSIS SIVE SERIES INSTITUTIONUM PHILOSOPHIÆ SCHOLASTICÆ, edita a presbyteris Societatis Jesu, in Collegio quondam B. Mariæ ad Lacum disciplinas philos. professis: Institutiones Logicales, sec. principia S. Thomæ Aq., accommodavit Tilmannus Pesch, S. J. Vol. I. Pars ii. Logica Major, Complectens Log. criticam et formalem. Herder. Freiburg and St. Louis. 1889. price \$2.50.

CONGRES SCIENTIFIQUE INTERNATIONAL DES CATHOLIQUES tenu a Paris du 8 au 13 Avril 1888. Deux tomes. Paris. Bureaux des Annales de Philosophie Chrétienne. Rue de la Chaise 20.—1889.

THE QUESTION OF NATIONALITY in its relations to the Catholic Church in the United States. By Rev. A. H. Walburg, pastor of St. Augustine's Church, Cincinnati, Ohio. St. Louis, Mo.—B. Herder, 17 S. Broadway. 1889. Pr. 25¢.

AMERICAN ECCLESIASTICAL REVIEW.

VOL. I.—NOVEMBER AND DECEMBER, 1889.—NOS. 11-12.

ANNOUNCEMENT.

THE present issue of the AMERICAN ECCLESIASTICAL REVIEW contains the numbers for November and December. The object of their simultaneous publication is to give our readers an idea in advance of the character and form of the new series beginning with January, 1890, which will be enlarged to double its present size and issued monthly, as heretofore.

At the beginning of the year we stated that our purpose was to found a Review which, covering the entire field of the ecclesiastical sciences, would fill a want, felt, we had no doubt, by the larger and more intellectual portion of our clergy. The enterprise was, nevertheless, a venture. We had no special claim upon the confidence of our reverend brethren, to assure them that the work might not fail. Our superiors, though we thought they trusted us, could not be expected to assume the responsibility of an undertaking which, being wholly our own, had to prove itself worthy of support. Our means, too, were limited. The narrow compass of the REVIEW made it difficult to give sufficient variety to the programme of each number, so as to make it equally attractive to the various classes of readers for whom it was intended.

To-day our success is assured, and we can do what we

originally proposed. There are still some difficulties, but they are such as come from ourselves and not from a lack of generous support on the part of the clergy. Time will, we trust, perfect the means at our disposal for doing the work, conceded on all sides to be worthy of every best effort. Aside of the "Approbation" of His Eminence the Cardinal, each number of the REVIEW will henceforth bear the official "Imprimatur" of His Grace the Archbishop of New York, with a regular theological censor to supervise the character of the Contents. On the part of the Publishers we have to state, that, as the enlargement of the REVIEW to double its present form, making two solid volumes for each year, entails additional expense, the price of the annual subscription will have to be raised. We feel that our readers will make no objection to this, especially since Messrs. Pustet & Co. have reduced the subscription to its minimum rate.* They have, moreover, at our instance, consented to arrange for much lower rates in favor of Seminarians, who will be notified of the fact. Priests who are too poor to afford subscribing to a Monthly which may assist them in the fulfilment of their duty need only give us their address, and we shall gladly see that the REVIEW be sent to them regularly free of charge.

It only remains for us to thank those who, of their own accord, have generously commended and aided us in our work, and the character of whom, without exception, is for us the best guarantee that we are in the right way. There have also been a few critics. Some fair, some foul. The former are among the gentlemen whom we thank. To the latter we would say this: If you will and must feed on thistles and nettles—then do not patronize the REVIEW. We offer no field but for such growth as is likely to give health. Not everything, it is true, but something, "*paciferæ olivæ ramos*," which may help the constitution,

*The regular subscription price for the two volumes will be Three Dollars and a Half. An Index accompanies the June and December numbers.

instead of undermining it. It is surely an error to think that we could ever attempt to be a censorer of Bishops, for that were interfering with the Pope; nor to be a corrector of brother priests, since, where that is necessary, it is the business of the Bishops. If our authority offend, it may be that truth offends, and that those who demur have simply judged themselves. Our subscription list at the end of eight months shows that the best element of the clergy have thus far approved of our course, and whilst we are conscious that they must have considerably weighed our difficulties, we take their testimony as our safest passport. For the rest, we account it neither an honor nor a gain to number among our readers those who set themselves with small-minded malice to pick flaws in a work which, whether they are able or not, they would not move a step to improve. We serve, but our Master is of such a character that we may say withal: *Noblesse oblige.*

DISCIPLINARY DECREES OF THE ROMAN CONGREGATIONS.

MORALISTS as well as Rubricists differ in their positions concerning the legal obligation induced by particular disciplinary decrees of the Roman Congregations. A more thorough investigation of this question is therefore both important and interesting. By limiting the question as we shall do, the decisions of the Congregations of Rites and of the Council of Trent will almost exclusively claim our attention: for the decisions of the other Congregations are for the most part evidently universal laws, or evidently particular decrees or mere judicial sentences. The fact of *our* dependence on the Congregation of the Propaganda simplifies matters still more for us. To proceed, then, with order and clearness, we shall first briefly indicate those decrees and decisions of the Congregations whose legal force is not disputed, and investigate in the second place the legal claims of the disputed decrees.

The decisions of the Congregations are either *judicial sentences*, or they are *decrees strictly so called*. Since the Congregations have received judicial power from the Holy Father, it is certainly beyond dispute that their judicial sentences bind the litigating parties. To lower courts such judicial decisions may serve as guiding principles in similar cases, but universal laws of the Church they are not. With these judicial sentences we may compare the "Responso Prudentium" of the old Roman law, i. e., the legal opinions of a body of men deputed to explain doubtful and ambiguous laws. The judge was bound to follow these answers, as we see from the following words of the Corpus Juris Justiniani; ¹

¹ Institutionum L. 1 tit. 2 § 8.

“quorum omnium sententiæ et opiniones eam auctoritatem tenebant, ut iudici recedere a responsis eorum non liceret, ut est constitutum.” As the *Responsa Prudentium* bound the judge alone, and were safe guiding principles for other lawyers, so are the judicial sentences of the Congregations binding on the litigating parties alone, but may in similar cases be safely followed by inferior courts.

The *decrees properly so called* of the Congregations are either promulgated or not. The Congregations enjoying legislative power, their promulgated decrees are universal laws of the Church. A difference must, however, be noticed between the legislative power of the Congregation of Rites and that of the Congregation of the Council of Trent. The latter must consult the Holy Father before issuing any universal decree, while the former may issue universally binding decrees without consulting the Pope, except in the case of the offices of saints. This difference dates back as far as the bull “*Immensa æterni Dei*,” issued by Sixtus V in 1587; the text referring to the point in question reads as given in the note.¹ How far the legislative power of the Congregation of Rites extends, is also evident from an answer given by the same on May 23, 1846, and confirmed by Pope Pius IX. on July 17 of the same year. The Father General of the Dominican Order had proposed the question: “*An decreta a S.*

¹ As to the Congregation of the Council of Trent: “*Cardinalibus, præfectis interpretationi et executioni Concilii Tridentini, si quando de his, quæ de morum reformatione, disciplina ac moderatione et ecclesiasticis judiciis aliisque hujusmodi statuta sunt, dubietas aut difficultas emerit interpretandi facultatem Nobis tamen consultis, impertimur.*” We may note, by the way, the absence of any power to explain the *dogmatic* meaning of the Council of Trent. Next, concerning the Congregation of Rites: “*Quinque Cardinales delegimus, quibus hæc præcipue cura incumbere debeat, ut veteres ritus sacri ubivis locorum in omnibus urbis orbisque ecclesiis, etiam in Capella nostra Pontificia in Missis, divinis officiis, sacramentorum administratione, cæterisque ad divinum cultum pertinentibus, a quibusvis personis diligenter observentur; cæremoniæ, si exoleverint, restituantur, si depravatæ fuerint, reformatur; libros de sacris ritibus et cæremoniis, imprimis Pontificale, Rituale Cæremoniale, prout opus fuerit, reformat et emendat, officia divina de sanctis Patronis examinent et, Nobis prius consultis, concedant.*”

Congregatione emanata et responsiones quæcunque ab ipsa propositis dubiis scripto formiter editæ eamdem habeant auctoritatem, ac si immediate ab ipso summo Pontifice promanarent, quamvis nulla facta fuerit de iisdem relatio sanctitati suæ?" The answer is: "affirmative."

In the light of these decrees we easily understand the answer of Sept. 11, 1847. The question had been asked: "an decreta S. Rituum Congregationis dum eduntur derogent cuicumque contrariæ invectæ consuetudini, etiam immemorabili, et in casu affirmativo obligent etiam quoad conscientiam?" The answer is: "Affirmative, sed recurrendum in particulari." For duly promulgated decrees of the Congregation, having the full force of so many laws, destroy, as a matter of course, any contrary custom; while particular decrees, being, at least, so many precepts for all to whom they are addressed, oblige them to abandon their customary way of acting, if it be in opposition to the decrees. How Dr. Maier can infer from the above answer that any particular decree in re universali destroys, even if not universally promulgated, any and every contrary custom existing in the Church, is more than we can understand.

Next we proceed to consider those decrees of the Congregations that are not promulgated. Not to be misunderstood, we exclude from the start such decrees as by their very nature refer only to certain places, certain persons, and certain classes of persons; we consider, in other words, not promulgated decrees concerning a "materia universalis." To propose the subject of our investigation in the form of a question: Do disciplinary decrees "in materia universali" oblige the whole Church, although they be addressed to particular persons or to particular churches only? Before answering this, we must draw the attention of the reader to the different relations which such a decree may have to a pre-existing law. It may merely repeat and urge a pre-existing obligation, or again, it may limit a previously ambiguous law to a definite meaning, or in the third place, it may extend an existing

law to other analogous cases and add such determinations and additions without which the observance of the law is practically impossible or very inconvenient. To use technical language, we may have "*decreta pure comprehensiva*," or "*decreta non pure comprehensiva*," or "*decreta extensiva*."

There can be no doubt with regard to the "*decreta comprehensiva*," since a legal obligation existed before the decree. We shall endeavor to illustrate this by two examples, which our opponents wish to classify as *decreta extensiva* or *non pure comprehensiva*, and then arrive at the conclusion that *all* particular decrees in *re universali* are universal law, without being promulgated. (a) In the *Cærimoniale Episc.* we read: "*Non licet deferre stolam, quum quis sacerdos (non Episcopus), etiamsi sit Parochus aut Prælatatus regularis vel sæcularis, Vesperis (non defunctorum) præsidet.*" Now, this being the universal law, it is evident that any particular decree of the Congregation of Rites stating the same prohibition, promulgated or not promulgated, can but enforce and strengthen the previously existing obligation. (b) Pius V., in his bull "*Quo primum tempore*," of July 13, 1570, gave the following law: "*mandantes et omnibus districte præcipientes in virtute s. obedientiæ, ut missam juxta ritum, modum et normam in missali præscriptam decantent ac legant. . . neque in missæ celebratione alias cærimonias vel preces addere vel recitare præsumant.*" Hence, again, any particular decree forbidding the use of incense in a simple Missa Cantata may be said to have universal force, as strengthening the existing prohibition from adding any ceremonies to those prescribed in the missal. Both cases seem extremely plain and simple when looked upon without bias; but Falise¹ manages to rest on them his position, that the Congregation of Rites acts as if all its particular decrees "*in re universali*" were universally binding.

Finally we come to our subject proper, namely, particular

¹ *Comp. lit. pract.* p. 360.

"decreta non pure comprehensiva" and "extensiva," both in materia universali.—We may then word our question: Does a particular "decretum extensivum," or a particular "decretum non pure comprehensivum," induce a universal obligation? If we consult extrinsic evidence, both sides of the alternative seem solidly probable. Fagnani, Zamboni, Bouix,³ Maier,⁴ Falise,⁵ and many others, especially Rubricists, answer in the affirmative, while Sanchez,⁶ Bonacina,⁷ La Croix,⁸ Vega,⁹ de Ledesma,¹⁰ Laymann,¹¹ Krimer,¹² O'Kane,¹³ Lehmkuhl,¹⁴ Bengier,¹⁵ and many others, answer with more or less precision in the negative. Lehmkuhl, in his *Theol. Mor.*,¹⁶ and Nilkes¹⁷ defend the negative side with great decision and earnestness. The array of great names on the negative side is, of course, more than sufficient for a probabilist to form his conscience; for, an obligation against which such grave authority militates cannot be called certain.

But it will, no doubt, give greater satisfaction, if we consider the question from the point of intrinsic evidence. And first the "decreta extensiva" must be examined. Here, the question whether promulgation is needed to give a decree the force of law is of vital importance. Bouix¹⁸ tells us that we can no longer maintain that promulgation is essential to law. Hence it follows, that decrees become laws by their

¹ Jus. can., l. 1. 1. decr. c., quoniam de constit., n. 8 ss.

² Coll. decret. Conc. Trid. Proleg. § xv.

³ De curia Rom. pars iii.

⁴ Liturgische Behandlung des Allerheiligsten, p. 28 ff.

⁵ Lit. pract. Comp., p. ii., c. ii.

⁶ De matrim., l. viii., disp. 2, n. 10.

⁷ De leg., disp. 1, qu. 1, punct. 8, n. 4.

⁸ Theol. Mor. l. 1, § 574.

⁹ In summ. t. 1, c. 62, c. 40.

¹⁰ In summ. tom. 1, de sacr. poen. c. 13, diff. 5.

¹¹ L. 1, tr. 4, c. 7, n. 26.

¹² Jus can., l. 1, decr. qu. 2, tit. 2, de constit. n. 920.

¹³ Notes on the Rubrics, 3d. ed., n. 32.

¹⁴ Stimmen aus Maria Laach, 1874, I. p. 590.

¹⁵ Pastoral Theol., 3 Buch, § 72, 5.

¹⁶ P. I., p. 133 s.

¹⁷ Linzer Quartal-Schrift, 1888, p. 281 ff., and p. 546 ff. The arguments and references of these two articles have been extensively utilized in the present paper.

¹⁸ L. c. p. 310.

very divulgation through the instrumentality of text-books, newspapers, periodicals, etc. We can but answer, that whether promulgation is an *essential constituent* of law, or an *essential condition*, is of little importance in our investigation; but that the principle bearing on our question, namely, the essential necessity of promulgation to law, is upheld by nearly all great authors. Suarez¹ says: "hæc conditio fere ab omnibus doctoribus ad complementum legis postulatur, ut videre licet in Divo Thoma (i^a ii^a q. 90 a. 4) et aliis doctoribus," and Benedict XIV asserts:² "Certum est ad legis substantiam pertinere ipsam legis promulgationem." The reasonableness of this position may be shown by the following consideration: Without obligation there can be no law, and without promulgation there can be no obligation. For there can be no obligation, unless the will of the legislator to bind can be known to the community, and this cannot be known, unless the legislator, in his official capacity, manifests the same to the community, or, in other words, unless he promulgates his law.

Nor can this thesis be overthrown by the reasoning of Bouix and Riganti. We must recall a certain fact, before we shall be able to understand their argument. It is well known that the "*Regulæ Cancellariæ*," i.e., the papal regulations concerning ecclesiastical benefices, cease with the death of the Pope, and are again enforced by the newly elected Pope, the day after his election. Now, Urban VIII placed the following words in the introduction to these rules: "*Sanctissimus in Christo Pater et Dominus Noster N., divina providentia Papa N. in crastinum suæ assumptionis ad summi Apostolatus apicem . . . , reservationes, constitutiones et regulas infra scriptas fecit, quas etiam . . . ex tunc, licet nondum publicatas, et suo tempore duraturas observari voluit.*" Hence the two above named authors infer, that promulgation is no longer needed to constitute a law; both confess, however,

¹ De leg. l. 1, c. 11, n. 1; cf. also n. 3.

² De syn. l. 13, c. 4, n. 1.

that these words only annul whatever may have been done against the papal regulations "ex tunc . . .," without rendering it liable to punishment.

In the first place, we must remember the words of Benedict XIV, who wrote a century after Urban VIII, "certum est, ad legis substantiam pertinere ipsam legis promulgationem."¹ Again, the words of Urban VIII may be readily explained. For the "Regulæ Cancellariæ" refer to cases in which the conferring of ecclesiastical benefices is reserved to the Holy Father. Now, according to Canon Law, no bishop can validly confer an ecclesiastical benefice, as soon as the Pope interferes ("si conferendis beneficiis se miscuit vel manus apposuit S. Pontifex). On the other hand, it is a fact well known in the universal Church, that each newly elected Pope, on the day after his election, re-enforces the Regulæ Cancellariæ and thus "apponit manus beneficiis conferendis." Well then might Urban VIII say that the Regulæ Cancellariæ oblige "ex tunc, licet nondum publicatæ."

Before leaving the subject of promulgation, we must consider a few erroneous principles which our opponents, at least implicitly, assume in arguing against our position. 1. Promulgation is identical with simple divulgation. 2. The promulgation of a law may be supplied by an authentic edition of the same. 3. The promulgation of a law may be supplied by a formal edition of the same. The special meaning of these principles as well as their falsity will appear from the use our opponents have made of them.

1. St. Alphonsus, in his chief work¹ and in the *Homo Apostolicus*² had held that the decrees we now consider *probably* did not bind universally. But in his "elenches quæstionum reformatarum" he says: "Hujusmodi declarationes, quæ jam in Ecclesia universaliter *divulgatæ et facto sic promulgatæ* fuerint usu plurium vel relatione auctorum communiter ipsas referentium, hæc satis omnes fideles obstringunt." Unless the saintly author refers here to decrees that have become

¹ V. loc. sup. cit.

² l. i. n. 106, 116.

laws through *custom*, we must "*salvo meliore iudicio*" abandon his authority on the point of promulgation, the definition of which may be seen in any manual of Moral Theology.

2. The second erroneous principle is implicitly applied by our opponents to the "*Collectio Gardelliana*," a collection of the decrees of the Congregation of Rites. Its first edition, by Aloysius Gardellini, appeared in 1808, its second, by Joseph de Ligne, contains the decrees up to 1848; its third reaches to 1856; after that an appendix containing all the newly issued decrees has been published every ten years. So much for the excellent work; now as to its fatal abuses. The title of the work reads: "*Decreta Authentica Congregationis Sacrorum Rituum ex ejusdem actis collecta*." And a special decree of the Congregation has been obtained, which reads thus: "*Voluit (S. R. Congregatio), ut in judiciis et in quacumque dirimenda controversia illorum tantummodo decretorum auctoritas valeat, quæ in hac editione a se permissa et approbata atque secretarii S. R. Congregationis manu subscripta continentur*." The third edition is preceded by a new decree, granting to that edition the same privileges which the former two had enjoyed. Now, what are these privileges? The Congregation of Rites permits and approves a certain edition of its decrees and grants it the distinction of being the solely authentic edition. Our opponents infer from this that all decrees contained in that edition are universal laws of the Church; if they refer to a "*materia universalis*" they silently suppose that promulgation of a law may be supplied by its authenticity. Promulgation supposes a publication of the law *by the lawgiver himself and in his own name*; the "*Collectio Gardelliana*" is neither a publication of the Congregation of Rites, nor is it published in the name of the Congregation. Far different are the publications: "*Authentica collectio precum et piorum operum, quibus indulgentiæ sunt annexæ*," and "*Decreta authentica S. C. Indulgentiarum et S. Reliq.*;" the former was edited by a special order of Pope Pius IX, the latter by order of Pope Leo XIII.

3. The third false principle is applied to both the "Collectio Gardelliana" and to all particular decrees in re universali issued by the Congregations. The Sacred Congregation of Rites being asked: "an tamquam *formiter edita* habenda sint decreta et responsiones in collectione authentica Gardelliana inserta" answered: "Affirmative." The same answer, "Affirmative," was given, in 1846, to the question: "an decreta a S. Congregatione emanata et responsiones quæcunque ab ipsa, propositis dubiis, *scripto formiter editæ* eamdem habeant auctoritatem, ac si immediate ab ipso summo Pontifice promanarent, quamvis nulla facta fuerit de iisdem relatio sanctitati suæ?" From these decrees our opponents infer the universally binding power of particular decrees in re universali—in point of fact, however, "*formiter edita*" and "*scripto formiter editæ*" means nothing but *authentic* decrees, and decrees issued by the Congregation as a body, not by single members of the Congregation or its prefect. For, when the question was proposed: "an per verba, dummodo *formiter scripto editæ* fuerint, sufficiat quod sint subscriptæ a S. R. Congregationis prælecto et secretario ac ejusdem sigillo munitæ, seu potius requiratur, ut sint vel Romæ vel ab episcopis in suis diœcesibus promulgatæ," the Congregation answered: "Affirmative ad primam partem, negative ad secundam." Both question and answer distinguish "*formiter edita*" from promulgation. Nor can any more be inferred by our opponents from the fact that the decrees of the Congregation enjoy the same authority as if they had been issued by the Holy Father himself. For the decrees of the Holy Father also, to become universal laws, need promulgation; hence, neither his Holiness' particular decrees in re universali are universal laws.

Now we may proceed to the "decreta non pure comprehensiva," the last point to be investigated. We remember that such decrees authentically explain an objectively ambiguous law. The doubt of this person or that does not make a law objectively ambiguous; its wording itself must be

such as to admit of a twofold interpretation. We must also keep in mind that the lawgiver himself did not promulgate his law in two or more meanings ; or, even if we grant this to be possible, the decree determining such a law to one definite meaning is a "*decretum extensivum*" not a "*decretum non pure comprehensivum*." Hence, in our case, the lawgiver has promulgated an objectively ambiguous law in one determined meaning ; the whole doubt in this case is, therefore, a "*dubium facti*," i. e., in what sense has the law been promulgated ? The lawgiver alone can solve this doubt with certainty. But Suarez¹ and Reiffenstuel² require, even in the case when the lawgiver explains his own law, a new promulgation, in order that the interpretation may have legal force.

Whatever may be our opinion on the last point does not affect our case proper—for we suppose, as it almost exclusively happens, that the Congregation explains an objectively ambiguous law, which had not been issued by the physically identical persons who explain it. Unless we grant infallibility to the Congregations, which, I suppose, nobody is willing to do, we can never be certain that their interpretation of the ambiguous law agrees with the sense in which the law had been promulgated ; such an interpretation, therefore, remains in itself an uncertain and doubtful law. It is by a new promulgation only that such a "*lex dubia*" changes to a "*lex certa*." Our opponents freely admit that universal promulgation is not had in the answers which the Congregations give in particular cases to private persons or single churches ; nor do the Congregations wish us to look upon such particular answers as universal decrees ; for they carefully distinguish between universal and particular decrees, and often from a series of questions they select some to be answered by universal decrees, while the other questions of the same set receive only particular answers.

In conclusion, we must warn our readers against a misun-

¹ De leg. vi., c. 1., n. 2 et 3.

² Jus can., l. i., tom 1, § 15.

derstanding. We do not wish to weaken the authority of particular decrees in so far as they are the expression of the opinion of a body of learned men; we deny only that particular decrees in re universali have the force of law. Diana expresses this very clearly: ¹ "illis [sc. Cardinalium] decisionibus, etsi magnæ sint auctoritatis, non est necessario standum;" and again: ² "nisi aliter per sedem Apostolicam declaretur, censeo cum super dictis Doctoribus, declarationes Cardinalium maximi quidem ponderis esse, et ab iis nulla ratione recedendum sine firmissimo fundamento; attamen vim legis non habere existimo, neque standum illis necessario." Should there still be a doubt regarding the legal obligation of particular decrees in any reader's mind, we can but point to an answer of the Congregation of Rites ³ given to a question on this very point: "Consulat probatos auctores." If the references to the "probati auctores" given during the course of our investigation be duly studied, they will satisfy any healthy conscience.

¹ Resol. mor., t. iii., tr. 3 de potest., Ep. R. 60, § 3.

² T. VI., tr. i. de leg., R. 21, § 2.

³ Cf. Gardell., n. 5465.

THE CARDINAL ON THE CENTENARY OF THE AMERICAN HIERARCHY.

WE had intended to publish a paper on the subject of the centenary of the American Hierarchy, but as the Pastoral Letter of the Cardinal Archbishop not only deals with the theme in a manner which leaves nothing to be added from our point of view, and is at the same time an historical document which will be of value as a landmark of progress to those who follow after us, we deem it most fitting to reproduce this Pastoral Address. It is a memorial in honor of the first Archbishop, who as the common spiritual chief watched over the interests of these States, and it is at the same time a grateful testimony, which every American Catholic may echo from his heart, of the countless benefits we have drawn from the growth of that modest sprig planted in this rich soil under the atmosphere of freedom a hundred years ago.

JAMES CARDINAL GIBBONS, BY THE GRACE OF GOD AND FAVOR
OF THE APOSTOLIC SEE ARCHBISHOP OF BALTIMORE,
TO THE CLERGY AND LAITY OF THE ARCH-
DIOCESE, HEALTH AND BENEDICTION
IN THE LORD.

Dearly Beloved Brethren and Children in Christ :

On the 6th of November, 1789, His Holiness, Pius VI, issued a bull creating a Hierarchy of the Church in the United States and appointing the Rev. John Carroll the first Bishop of Baltimore, whose episcopal jurisdiction extended

over all the territory then comprised in the Federal Union. He was consecrated in the chapel of Lulworth Castle in England by the Venerable Bishop Walmesley, Vicar Apostolic of the London district, on the 15th of August, 1790, and soon afterwards he set out for Baltimore, where he arrived on the 7th of December. After occupying this See for a quarter of a century, he died, full of years and merits, December 3d, 1815, in the eighty-first year of his age.

The history of Archbishop Carroll's administration clearly shows that his appointment was not only a wise and judicious but an especially providential one. Gifted by nature with talents of a high order, he improved and developed those talents by a long course of studies in one of the best colleges of Europe, and even among the brilliant scholars of St. Omer he won a high reputation for learning.

THE FIRST ARCHBISHOP OF BALTIMORE.

Archbishop Carroll united in his person the triple character of an ardent patriot, a zealous prelate, and an accomplished Christian gentleman. His devotion to his country's cause gained for him the confidence of the Revolutionary leaders; his apostolic labors commanded the love and veneration of the faithful, and his benevolent disposition and gentle manners won the hearts of all his fellow-citizens with whom he came in contact. Living in the midst of the Revolution, animated by its spirit and zealous for its triumph, so strong was the trust reposed in his loyalty and judgment that he was commissioned by the Continental Congress to accompany his friend Benjamin Franklin, his cousin Charles Carroll, and Samuel Chase on a delicate and important mission to Canada.

The Catholic religion subsists and expands under all forms of government, and adapts itself to all times and places and circumstances; and this she does without any compromise of principle, or any derogation from the supreme authority of the Church, or any shock to the individual conscience.

For, while the truths of faith are eternal and immutable, the discipline of the Church is changeable, just as man himself is ever the same in his essential characteristics, while his dress varies according to the fashion of the times.

Archbishop Carroll was thoroughly conversant with the genius of our political constitution and with the spirit of our laws and system of government. He was, therefore, admirably fitted for the delicate task of adjusting the discipline of the Church to the requirements of our civil constitution.

The calm judgment of posterity recognizes John Carroll as a providential agent in moulding the diverse elements in the United States into an organized Church. He did not wish the Church to vegetate as a delicate exotic plant; he wished it to become a sturdy tree, deep-rooted in the soil, to grow with the growth and bloom with the development of the country, inured to its climate, braving its storms and invigorated by them, and yielding abundantly the fruits of sanctification. Knowing as he did the mischief bred by national rivalries, his aim was that the clergy and people—no matter from what country they sprung—should be thoroughly identified with the land in which their lot was cast; that they should study its laws and political constitution and be in harmony with its spirit; in a word, that they should become, as soon as possible, assimilated to the social body in all things appertaining to the domain of civil life.

A GREAT PRELATE.

The more we study his life the more is our admiration for this great prelate enhanced. His "solicitude for all the churches," his anxiety to provide priests for the widely extended missions, his personal visitation of the scattered members of his flock, his privations and fatigues, his efforts to heal dissensions, to allay disputes, and to avert schisms, his earnest though well-tempered vindication of the Catholic religion against the misrepresentations of her assailants—how vividly these complex labors of the Archbishop recall the

trials and vicissitudes of the Apostle of the Gentiles, as portrayed by himself: "In journeyings often, in perils of rivers, perils in the city, perils in the wilderness, perils in the sea, perils from false brethren, in labor and distress, in watchings often, in hunger and thirst, in cold and nakedness, besides the things that are without, my daily charge, the care of all the churches" (Cor. xi.).

But while assiduous in the care of his own flock, Archbishop Carroll never forgot the duties of Christian charity he owed to those who were not of the household of the faith. His social relations with the Protestant clergy and laity of Baltimore were of a most friendly and cordial character. The veneration in which he was held by all his fellow-citizens was amply attested by the uniform marks of respect exhibited towards him during his long administration, and particularly by the genuine outpouring of grief and the warm tributes of affection paid to his memory at the close of his earthly career.

LOOKING BACK A CENTURY.

On Sunday, the 10th of November next, and on the two days following, the one hundredth anniversary of the establishment of the Catholic hierarchy in the United States will be celebrated in Baltimore with appropriate religious and civic festivities. We cannot, dearly beloved brethren, take a retrospective view of that memorable event, and of the century now drawing to a close, without mingled feelings of gratitude to God for the wonderful things He has wrought through His servants who have gone before us and rest from their labors, and also of a profound sense of the responsibility that devolves upon us to emulate the virtues of our fathers in the faith.

When Bishop Carroll was consecrated in 1790, the entire population of the United States was a little less than 4,000,000, free men and slaves included. The Catholic population was estimated at about 40,000. A small but heroic band of thirty priests, almost exclusively belonging to the

Society of Jesus, ministered to this scattered flock. There was not a single hospital or asylum throughout the land. Churches there were none, unless we designate by that title the few modest houses of worship erected in Catholic settlements, chiefly in Maryland and Pennsylvania. Georgetown College, just then founded, was the only Catholic seat of learning in the country. Such is a true picture of the past. Let us now glance at the present. Thanks to the blessings of an ever-ruling Providence and to the beneficent character of our civil and political institutions, the population of the United States has grown within a century from four to sixty-five millions of people, as happy and contented as any that move on the face of the earth.

THE PROGRESS OF THE CHURCH.

And thanks to the fructifying influence of the Holy Spirit and to the liberty we enjoy, the progress of the Church has more than kept pace with the material development of the country. There is now embraced within the territory of the United States a Catholic population of about 9,000,000. There are thirteen Archbishops and seventy-one Bishops, 8,000 priests, 10,500 churches and chapels, twenty-seven seminaries exclusively devoted to the training of candidates for the sacred ministry; there are 650 colleges and academies for the higher education of youth of both sexes, and 3,100 parish schools. There are 520 hospitals and orphan asylums, where every form of human misery and infirmity is alleviated, and where children of both sexes are rescued from spiritual and temporal wretchedness and are reared to become useful and honorable members of society.

But while we rejoice in the numerical strength of the Catholic religion, we rejoice still more that, far from betraying any symptoms of religious torpor, still less of decay and dissolution, the Church exhibits an organic vitality, an exuberant spirit, a vigorous activity and a sturdy growth, which affords a well-founded hope of unlimited expansion in the

future. We rejoice also that the Episcopate and clergy have not only been greatly multiplied, but that they are bound to one another by the ties of a common faith, hope, and charity, having "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all" (Ephes. iv).

HAPPY RELATIONS OF PASTOR AND FLOCK.

We rejoice, moreover, in the cordial and happy relations which subsist between the clergy and the faithful committed to their charge, that the clergy are ever ready to consecrate to the service of their flocks their time and talents and daily ministration, and to pour out their life's blood, if necessary, and that they receive in return the reverence, the filial love, and the free-will offerings of a grateful and devoted people. If the world understood the sacred and tender ties of charity that bind the pastor to his spiritual children, it would never confound filial obedience and respect with servile fear, for "perfect love casteth out fear" (I. John iv. 18). And we are persuaded that this mutual affection and confidence existing between the clergy and the people is quickened and fostered by the system of voluntary contributions that obtains among us.

But we rejoice in the growth of the Catholic religion—not for our own sakes only—for that would be a narrow and selfish satisfaction. Our joy rests on broader grounds. We rejoice for our country's sake, firmly believing that the progress of Christian faith will contribute to the stability and perpetuity of the Government. In this country the citizen happily enjoys the broadest exercise of personal freedom. But the wider the scope of liberty, the more efficient should be the safeguards to prevent it from being abused and degenerating into license.

THE CHURCH AND THE LAW.

The Catholic Church is the friend of law and order; she is the upholder of legitimate authority; she is the stern op-

ponent of anarchy on the one hand and of oppression on the other, and by her conservative spirit she is an element of strength to the nation. Indeed, to proclaim loyalty to a government like ours is, as it ought to be, a spontaneous act of love, as well as a duty to all who preach the Gospel. For, if in the days of Nero the apostles commanded that the ruler should be honored and prayed for, and that his ordinances should be observed (I. Timothy ii. ; I. Peter ii.), with what alacrity should we enjoin respect for the constituted authorities, who are the people's own choice, and should we inculcate obedience to the laws, which were framed with the sole view of promoting the welfare and happiness of the community.

The due observance of the coming centennial requires of us that we should not only thank God for the great things wrought by our fathers, but that we should recognize the obligations incumbent on us in our day and generation. Let us not boastingly say with the Jews: "We are the seed of Abraham." "If ye are the children of Abraham," says our Lord, "do the works of Abraham" (John viii). It was no extenuation, but rather an aggravation of the crime of those who crucified Our Saviour, that they vaunted in being the descendants of Abraham, Isaac, and Jacob. And our lack of faith and zeal would be all the more reprehensible, since we have before our eyes the examples of a Carroll, a Cheverus, a Flaget, a Hughes, an England, and "so great a cloud of witnesses." The civic and moral virtues of past generations will not redound to our glory, but rather will be a reproach to us, if we have no share in their patriotism and piety. In vain we praise their heroic deeds, if we do not strive to emulate them, for God will not be content with a vicarious fealty.

We have indeed the divine assurance that His Church shall never fail; but He ordinarily works His wonders through secondary agents, and we should all regard ourselves as included among the providential instruments He has chosen for the fulfilment of His decrees.

A GLORIOUS INHERITANCE.

We have entered into an inheritance not simply to enjoy it, but to cultivate it and enlarge its bounds. And if the patriarch of the American Church and his small band of pioneers accomplished so much with their limited means, after they had emerged from the dark night of bondage, and while they were yet more or less hampered by civil and religious disabilities, how much more should be expected of us, with our multiplied numbers and resources, and basking as we are in the noonday sun of liberty. Let us then, like our forefathers, leave behind us monuments of faith and good works, to which posterity will point with pride when they are called together to commemorate the second centennial of our country's history.

We hail it as an auspicious omen that the new century will be inaugurated by the opening of the Catholic University, just as the closing century was ushered in by the founding of Georgetown College. And as Pius VI gave an impetus to religion in 1789 by the creation of the Catholic hierarchy among us, so does Leo XIII inspire us with renewed hope in 1889 by giving his august sanction to the establishment of our national seat of learning. Thus Pius has planted, Leo has watered; may God give the increase (I. Corinthians iii. 6). And we have the firm trust, dearly beloved brethren, that Our Lord will deign to ratify the blessing of Leo, as He has abundantly confirmed the blessing of Pius, for those two venerable Pontiffs have spoken as the highest representatives of Him who "was made flesh and dwelt among us," whose name across the chasm of nineteen centuries is a living power, and who is daily shedding benedictions on the nations that invoke Him.

THE CELEBRATION.

We take great pleasure in announcing to you that a benevolent interest in the approaching celebration is manifested by the hierarchy and laity of the United States, and even of those of other lands. Seventy-three Archbishops

and Bishops have already signified their intention of honoring us by their presence. Nearly every state and territory of the Union will be represented on the occasion. A large number of Canadian prelates have also promised to attend, among whom I am happy to name His Eminence the Cardinal Archbishop of Quebec. Even our sister republic of Mexico will be represented by two or more prelates.

In a letter, lately received, the Sovereign Pontiff expresses his gracious intention of sending a Church dignitary from Rome to represent the Holy See at the Baltimore and Washington festivities. The Archbishop commissioned by the Holy Father is not only an eminent divine, but is honored with the personal friendship of His Holiness himself. Our acquaintance with the public spirit of Baltimore leaves little doubt on our mind that our fellow-citizens, irrespective of faith, will add to our joy by sharing in it, and that they will welcome those distinguished visitors with that genuine warmth and fellowship for which they are conspicuous. We are also assured that the clergy and private families will feel honored, as they have on previous occasions, in entertaining the prelates who may accept their hospitality. Let all of us eagerly unite in contributing to the comfort and enjoyment of the visiting prelates and clergy and the delegates to the Catholic Congress, so that they may return to their homes with pleasant memories of Baltimore and its people, and with edifying impressions of the festive scene in which they will have participated.

As an expression of our gratitude to God for past favors and to invoke his merciful benediction on our country for the years to come, the clergy of the archdiocese are directed to recite the Thanksgiving Collect (*Pro Gratiarum Actione*) during the next month of November on all days permitted by the Rubrics.

"The grace of Our Lord Jesus Christ and the love of God and the communication of the Holy Spirit be with you all. Amen."

Given at Baltimore, on the 8th day of October, 1889.

JAMES CARD. GIBBONS.

THE LIBRARY OF A PRIEST.

TO see a priest's library is, ordinarily speaking, to see the man. Books are, as has been said, "a piece of the soul turned outward," and this applies to the reader by choice no less than to the writer. Only saints and scatter-brains can afford to be without them, and even in the case of saints, who may neglect the use of books, one has to look very sharp, lest the man's opinion travel for the seer's inspiration. A library need not be large in order to be good. Bossuet has said that there is no priest so poor as not to be able to afford a library large enough to furnish him with good reading for a life time.

To do the work of the missionary or pastoral priesthood well we need books ; books for study, for recreation, and for the guidance of others who may seek knowledge from us, yet to whom we could speak neither as frequently and opportunely nor generally as well as a good book does. It would be quite impossible to point out in a single article, such as this, the books in detail which would make up a good and sufficiently complete home-library for the ecclesiastic or priest. But we may suggest the general plan upon which it should be formed, mentioning for the sake of illustration some books in particular, and warning the book-lover against errors common enough, and into which few fall who do not regret it later on ; for, the collection of a library is in itself a study, useless or useful, accordingly as it is done.

BOOKS OF STUDY.

For study those books are most valuable which we have used at the time when we prepared for the holy ministry. They may not be the best, but they are the best for us,

because we can localize our knowledge in and through them. Whatever may be said against the habit of scoring books, we believe that it is a most effective help to the memory of students, and a refuge in practical doubts, to mark the text which they habitually study in whatever way seems to them most conducive to keep before their minds definite propositions in the respective sciences. Notes and suggestions, whether they are the result of personal reflection, or come from the professor or other authors, if pithily summarized, can be easily inserted on slips of paper, and retained in their proper places. Such notes have commonly a stimulating influence; they foster originality and independence of judgment, and as they are in company of the approved text-book, there is no danger of their leading to extravagance. Our class books, at least such as we have used during the later years of our philosophical and theological course, should never be parted with. They are in a measure the foundation of whatever knowledge will come to us thereafter, when there is little chance of unlearning the old things, and no chance of beginning anew. All additions to our library should be made, in the first place, upon the lines of topics suggested by our former class books, and with reference to them. This helps to complete our knowledge in a simple, definite, and always rightly suggestive way.

In Moral Theology one author is hardly satisfactory for the practical purposes of the mission. Whilst we think that the student or beginner in theology, as in other sciences, should have but one text book, in the right use of which the teacher must guide him, the parish priest needs two or three good representative theologians. Their combined use will tend to give a certain breadth to the judgment which we may have formed upon the author who served us for habitual study, and with whom we made first acquaintance in the seminary. Then we learned principles; now we have to apply them, and the endless variety of subjects requires discrimination which a man who is either narrow in feeling or

narrow in knowledge finds it difficult to observe. Besides, to have several authors on the subject which, of all others, most interests us by reason of our calling, and on many points of which there must and should be a difference of opinion, is a help to those useful if amicable discussions which will arise among associate priests with reference to disputed points in moral law.

Next we stand in need of Dogmatic and Apologetic Literature, which must furnish us with accurate statements in matters of faith for the purpose of teaching, preaching, catechizing, etc. Here latitude and personal judgment is out of place. We deal with the words and revelations of God, the law from which we may not move an iota in our teaching. Nevertheless the methods of explaining that law are various, and different authors may suit different minds. In general, we would suggest, as most satisfactory, aside of the seminary text books, those which have copious indexes. Fortunately it happens that many of the most reliable works in theology have that commodious apparatus. We might suggest, as a good example, the *Cursus* of Billuart,¹ who interprets the *Summa* of St. Thomas amply and with precision. The difference between Thomist and Molinist, in case the class-book be of the latter school, does not prevent such use, as the distinction need not affect our teaching to the people any more than it does our intercourse with God.

In the matter of Biblical literature, every priest should, of course, have the Vulgate both in Latin and in English. The latter is necessary for accurate quotation in sermons and instructions, the former not only for reference in the study of theology, and because it conveys a certain propriety and strength of expression which is lost in the constantly changing character of the vernacular languages, but much more because the Latin terms have in many cases received a

¹ *Summa S. Thomæ, hodiernis Academicarum moribus accommodata opera et studio F. C. Renati Billuart, Paris, 1886 (10 volumes).* There are several late editions of this work.

secondary and mystical meaning through the use which the Church makes of them in her Ritual and the Divine Office. Another invaluable book for the priest is a good Concordance, a sort of Bible dictionary.¹ There are many good Introductions to the S. Scriptures, although, unfortunately, not any in English which come up to date.² The Latin editions are within reach of all. The Psalms, which we daily read, can hardly be properly understood without the study of some such work as Bellarmin "On the Psalms," which we have in English; or, better still, Bellenger,³ a small volume of explanations in Latin, exact and comprehensive.

The Catechism of the Council of Trent, a copy of the Provincial Councils, Second and Third, of Baltimore, and the Diocesan Statutes, should be on every priest's shelf. In Liturgy, we have De Herdt, "Praxis," Wapelhorst, who has written for our own country, and that excellent little "Manuale Sacerdotum," to which Fr. Lehmkuhl, the theologian, has put the last hand. In general we do not, perhaps, attach sufficient importance to the study of the Fathers of the Church. The collection of Tricaletius is excellent, and Father Hurter has published separately, in small volumes of different size, the most popular of their writings. Of ecclesiastical history and sermon books it is not necessary to speak.

In these days of general information no one can afford to be without a good English encyclopedia. The one which perhaps best satisfies the average need is Chambers' American edition. It is cheap, not bulky, up to the times, and, on the whole, as free from misleading bigotry as can be expected from a work of the kind. We have no hesitation in condemning the Britannica. It is avowedly anti-Catholic, and though its scientific articles are altogether of a superior character, this fact does not compensate a tithe for the many historic

¹ Dutripon, among others, is a good and complete Latin Concordance.

² Since the above was written we have received "Introduction to the Sacred Scriptures," by Rev. John McDevitt, D. D., which just comes from the press. As to the special merits of the book, we refer the reader to the Booknotices.

³ Liber Psalmorum, cum notis Francisci Bellenger. Paris, Leroux et Jouby.

falsehoods and calumnious statements regarding the Catholic religion, and the institutions even remotely connected with the Church. If a priest need accurate information on scientific points, there are many books where he may find it. That which makes an encyclopedia principally valuable to him is wholly lacking in the Britannica, which is moreover expensive and inconvenient in its arrangement of special topics for the use of non-professional men.

It is easy, on the whole, to increase our stock of books in any particular line of study which chances to attract us, by consulting the opinion of those who are versed in such matters. It occurs to us, that it would be an immense help, especially for the young priest, if literary conferences, academies, or casinos could be formed, especially in our larger cities, where with little organized labor and a great deal of pleasure the experience of each in this matter of books might be put to common profit. We have heard of such gatherings in Europe, but do not know whether they exist among us. In some of the older dioceses of France ¹ the diocesan authorities direct and even provide a certain class of literature especially adapted for the use of the clergy. These embrace Liturgy, methods of catechizing, etc., meditation-books, and a course of select spiritual reading from the Fathers and other approved ascetical writers. ² "*Curent pastores necessarium librorum supellectilem.—Si non egeant libris pro aliis, egent libris pro se, ut his legendis tempus pretiosum impendeant utiliter.—Ama sacrarum literarum studia, et vitia carnis non amabis.* (S. Hieron. ad Rustic.).

BOOKS FOR RECREATION.

Apart from the books whence we gain the necessary information to fulfil properly what might be called our professional duties, every priest has, of course, his books of devotion.

¹ "*Bonorum auctorum lectioni diligenter incumbant, sciantque, visitatores in posterum inquisituros utrum ex studiis profecerint, processurosque contra incapaces.*"—Synod. Dioces. Metz, 1699.

² Ex. gr., Holzwarth, "*Handbuch für das priesterliche Leben.*" 17 vols.

But he ought also to have a selection which will serve him for recreation. "When the mind has been fatigued with studies of a more laborious kind," says Watt in his *Improvement of the Mind*, "or when it is in any way unfit for the pursuit of more difficult subjects, it may be, as it were unbent, and repose itself awhile on the flowery meadows where the Muses dwell. It is a very sensible relief to the soul, when it is overtired, to amuse itself with the numbers and beautiful sentiments of the poets, and in a little time this amusement may recover the languid spirits to activity and more important service." The reading of the classical poets is, indeed, of great value, whatever the ultra-practical man of modern times may say to the contrary. The poetic sentiment is natural to man in his better condition, and it is very powerful. The fact is that few among the great minds in history can be counted in any sphere, except perhaps the military, who have not had strong touches of this Pierian love.

Much of the moral law and the traditions and sentiments of our ancestors of all nations, representing far more virtue than vice, could not have endured through the strife and changes, but for the fact that they were handed down in poetry. The Old Testament bears ample witness to the power of poetic form and the divinely intended design which it plays in influencing men for good. The old Greek and Roman classics, if read with judgment, can still teach us much that is good, and whilst we fully appreciate the peculiar excellencies of the later Christian poets, we think it a gain to

Seize upon truth, where'er 'tis found,
Among your friends, among your foes,
On Christian and on heathen ground
The flower 's divine, where'er it grows ;
Neglect the prickles—and assume the rose.

Books of doubtful or bad character, be sure of it, do not recreate. They sap your best strength, they destroy vitality. "In all our studies and pursuits of knowledge let us remember that virtue and vice, sin and holiness, and the conforma-

tion of our hearts and lives to true religion and morality, are things of far more consequence than all the furniture of our understanding and the richest treasures of mere speculative knowledge ; and that, because they have a more immediate and effectual influence upon our eternal felicity or eternal sorrow." And if they be not good to read they are surely not good to keep. " Ne clerici apud se libros habeant aut legant, quorum lectione bene agendi studium, morum disciplina, et timor charitatisque Dei languescere possit." (Conc. Mediol., iv. i., 668).

The books we choose for our library to serve as light reading should have the character of pleasant friends, with whom we might chat at all times when not occupied in serious labor. Being light, they need not be shallow or frivolous. They should invariably be such as bear repeated reading, that is, like a pleasant friend, they should not lose their value for us after being once known, so as to weary in the second or third reading. On the other hand, they should not be like those companions with whom we trifle away hours objectless and profitless, and who, whilst we realize that they are perfectly useless to us, are a sort of substitute for utter and enervating idleness. It is well, however, to have several kind of books for light reading as recreation, provided they have all the element of permanency in their usefulness to us. Discursive reading is not to be condemned. The " unius libri " man is excellent, but he may not go far enough or live long enough to profit anybody. We rather second Boswell's opinion, who, commending Johnson's method in this respect, sees some analogy between the mind and the body. " The flesh of animals who feed discursively is allowed to have a higher flavor than that of those who are cooped up. May there not be the same difference between men who read as their taste prompts and men who are confined," etc.?

TEMPTATION.

With young men—perhaps with old ones, too—there is a hardly perceptible line which separates taste for books from

a passion for buying books. A catalogue, a book-shop, a library-sale in the newspaper, these and kindred topics sharpen the appetite, which, like the watery disease,

crescit indulgens sibi.

As this sort of temptation is, moreover, expensive, and passes for the first step to wisdom, only ending in the recognition of its folly after much damage done, we deem it a friendly duty to warn those who have not yet purchased the knowledge by the coin of experience. Here is a rule: Never buy a book at sight unless you know beyond all doubt from other sources its value and—its value to you personally. The usefulness of a library does not consist in the number or fine array of books, nor can any good come from a reckless accumulation of volumes. It may even be a sin to gratify an unreasonable passion for books, which costs money perhaps needed elsewhere, and which can certainly be put to more profitable use. Ansonius has left us a happy epigram on the subject of vain display upon the shelves of a library, which points a useful lesson:

*Emptis quod libris tibi bibliotheca referta est,
Doctum et grammaticum te Philomuse putas?
Hoc genere et chordas et plectra et barbita conde:
Mercator hodie, cras citharædus eris.*

In purchasing books, whether in the shop or by subscription, know what you are to get, know it to be good, and to be useful to yourself in particular. Independent of the fact that lavishing money on books which, once on our shelves, may never come down until we move or die, is senseless, it sometimes goes to strengthen the arms of our adversaries by supporting the enterprises of those who are the bitterest enemies of faith and morality. This is particularly the case with a certain class of books or periodicals carried about by agents. The whole success of these publications is computed upon the weakness of desultory readers, who are taken in by captious titles or illustrations, and where the name of one subscriber becomes the bait for the next on the well-arranged

lists, of which a clever agent knows how to make capital for himself. Good people who subscribe for such literature because they see the name of their priest on the list are scandalized, and become distrustful of our judgment when they discover their mistake, and those who "look before they leap" may smile at or regret our thoughtlessness, but in either case we have lost in their good opinion—for what? To have a mass of unbound and ill-looking or gaudily covered waste-paper in some corner, at which we looked when the agent brought it and never after, except to condemn our folly or to perpetuate it by having it bound.

BOOKS TO LEND.

Last of all, a priest should have in his library an assortment of books which he may lend to others. Stories, tales, etc., for the young people, who may have few opportunities, or not care to use them until led to it by some superior. Then there are books for the sick, who have no choice, and to whom a good book is often the best consoler, and points out a way to a holier life. We need also Apologetic books, instructions, Christian history, and the like, to aid converts, who want strengthening in the faith, or even for Protestants, who, often sincere, come to us to know something of our religion.

Of all these we should gladly give a list right here, if it were possible to do so. We would ask those of our readers to whom the truth of our remarks may appeal, and who in their own reading meet with a good book, perhaps not generally known, which they deem of value to the library of a priest, to send us the name, with such remarks as the use of the book may have suggested to them. We shall be glad to give, from time to time, a systematic survey of certain classes of literature, in the form of a library table for the priest, wherein such suggestions as we have indicated will find their proper place.

A fixed plan, therefore, in the formation of our library, on lines in harmony with our necessary studies, and next with the

natural bent of our minds; secondly, caution in the purchase of books, never judging by the title or cover, but ascertaining first their real value to us in particular—these are the two main rules which will make us reap advantage from the collection of a library. For the rest, a love for books, if assiduously cultivated within the limits suggested, is forging with our own hands a powerful instrument for good. It is a certain preservative from evil influences, which hover around the priest on every side, as St. Jerome says in the above-cited letter to Rusticus. It is a joy which does not easily lose its charm, and our books, if well used, become, as it were, living friends. Southey, who was a good classical scholar, and possessed one of the most valuable libraries in England, used to speak to his books as if they were living. Wordsworth writes of him to a friend, in July, 1840: "I found him patting with both his hands his books, affectionately, like a child."

Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old;
My never failing friends are they
With whom I converse night and day.

Southey.

PRO DEFUNCTIS.

SOME years ago there died at the university town of Freiburg a Professor of theology and one of the most popular German writers of our day—Alban Stolz. In his last will he ordered the following legend for his tomb-stone: “Reader, if you have the good fortune to be a Catholic—say the “Our Father” and the Angelic Salutation in thanksgiving for that grace and also for the repose of my poor soul!” It was characteristic of the true priest that he was to seek even in death the sanctification of the Christian pilgrim who, still on earth, might pass by the way of his grave. And true is it that faith and charity can never be rightly separate, and that in fostering the one we make sure of reaping the fruits of the other. It is from this point of view that we would offer some observations upon the devotion which, naturally dear to the heart of all who understand it as we Catholics do, is urged upon us in an especial manner by the Church during this month of November, the month of the “Poor Souls.” To our mind there is not in the entire range of Catholic devotions one which might be made to operate so powerfully in bringing about the reformation of a parish or to keep alive in it the spirit of faith and piety as this devotion of the Poor Souls, if properly fostered. Our reasons are the following:

It appeals of its very nature directly to the heart; and in this respect it makes no exceptions. Man, woman, child; rich and poor, learned and ignorant, are open to the persuasive power of sympathy with loss in death, and there are few of any age who do not count a vacant place in the circle of kindred or friends. Secondly, the devotion is one which draws out the very best elements of our human disposition, namely, unselfish generosity, which offers apt ground for the sowing

and growing of every other virtue. Thirdly, the thought of the last things, the eternal truths, which this devotion constantly suggests, tends to diminish sin. Fourthly, whilst it helps the dead, it immensely increases the graces and merits of the living by urging them to the practice of devout acts, more thoughtfully and earnestly done, perhaps, than other exercises of piety, because of the motive that suggests them and the affection which accompanies them. There is in it the hope of a happy death and the confidence of the help given us by souls whom we may have aided to attain the beatific vision, and the thought that the friends who some day, passing our own graves, may remember that we loved this devotion may do us a like kindness. We add another reason. The devotion for the Poor Souls is as old as the Church, aye, and extends into the Old Testament. Whilst most other devotions are the outcome of a special divine mercy, designed to counteract great evils of the times, and thus for the most part circumscribed in their application, this devotion is entwined in the very roots of our faith. It is a balm that would soothe and heal many a wound in evil days, and this without the danger of excess, from which piety is not exempt. Nay, the devotion of the "Poor Souls" largely prevents those devout extravagances which frequently accompany other devotions, making a sort of mild superstition of what would be faith, if it had nothing in it to feed the senses upon.

The devotion of the souls in Purgatory is a preserver of faith. Tertullian calls the tradition which has maintained it in the Church "*fides servatrix*," which is perhaps saying that it is itself the kind of faith that preserves all the other virtues. We are by nature so disposed that our love lasts longer than the life of those for whom we have had a sincere affection, and, indeed, frequently we realize our love for others who have been kind to us only when they are dead. To follow them into eternity with our heartfelt longing for their peace implies the exercise of a charity which, though prompted by

natural feelings, may be easily supernaturalized. There is something unselfish in the charity we exercise towards the dead, even if it proceeds less from affection than from the conviction that they need our prayers. Whilst they were living they could answer our kindness by look at least or gesture; now we have nothing but the inward assurance that they may be relieved by our appeal to God's mercy. Both faith and hope wax stronger in the exercise of this apparently unrequited charity.—Another characteristic of this devotion is that it favors thoughtfulness; and thoughtfulness is always a disposition toward repentance for sin. As we pray for the departed, there hover around us like shadows the thoughts of death, eternity, judgment, heaven, hell, and we are in no frivolous mood to pass them lightly by. The man who is accustomed to drown the voice of conscience in revelry, to evade the admonitions of his pastor by the plea of busy times, is at rest in the presence of death. If ever truth spoken to him in earnest voice could come home, it would do so then. Everything around helps, the folds of the dark shroud, the smoke of the extinguished taper, the pleading words: Lord give them rest and peace! All these things subdue the strongest of the reckless. The heart is softened, partly by the sorrow over the loss, partly by the recollection of neglected opportunities. And is there one among our flock who does not come to us at one time or another in the course of years with this sorrow and the hidden hope of better things upon him? Seize upon that soul, it is an opportunity that comes to some men but once in life, and the lost sheep may be a lasting grief to the pastor. But to effect this hold, the solemn occasion of public devotion must not offer cause for distraction or trivial reflections. A devout congregation is the best evidence of devout methods in the sanctuary and the good effect of a devotion, never so solemn in its object or associations, may be easily destroyed by whatever gives evidence of thoughtlessness or carelessness in those who are supposed or ought to have the matter very much at heart.

Even the old pagans believed that those who acted irreverently in the presence of death were laying up for themselves the vengeance of heaven and depriving themselves of future mercy on the part of God and man.¹

But it must be quite plain how much the souls of the living are benefited by the spontaneous eliciting of acts of faith, hope, and charity, which, being kept active, will readily grow into habits. Nor is there any danger here, as we have said, of those extravagances which take hold of weak minds who make the means of perfection the object of their worship. Self-love has a wonderful power of shifting, and when it chances to find the uniform of other virtues it dons them, and forthwith believes itself to have a commission in the service, and acts upon the presumption. But there is no mistaking this devotion. It has the guard of real charity, and self must show her passport before getting very far.

The Church, too, has put her seal in most emphatic way upon the devotion. She does not tolerate or sanction it merely, but she teaches it to be of faith, supported by the Holy Scriptures and the uninterrupted tradition of the Fathers.* The Council of Trent, summing up the Catholic teaching on this point, declares as a dogma of the Church the belief that the souls detained in purgatory may receive aid and consolation by prayer, fasts, alms, and other good works of the living, and especially through the most august sacrifice of the Mass. (Conc. Trid. Sess. 25.) To encourage the devotion among the faithful, she makes use of her power to remit temporal punishment for sin, according to the measure of the ancient disciplinary canons, in favor of those who devoutly practise this charity toward the souls of their departed brethren, and she allows, moreover, that the merits of those who perform these works be applied in the form of indulgences to the souls themselves for whom they may be offered. For al-

¹ Teque piacula nulla solvent. (Hor.)

* Si quid tota per orbem frequentat ecclesia, quin ita faciendum sit, disputare, insolentissimæ insanie est. (S. Aug. Ep. LIV, al. cxvii.)

though the Church, whose jurisdiction is only on earth, cannot determine the limits of her charity, which rests with God's supreme judgment—what boots it, since we know that Our Father in heaven accepts it in the generous measure of His clemency.

At all times does she offer prayers and sacrifice for the dead. But at this time she is wholly intent upon the one errand of mercy towards the dead. At the beginning of the month of November she unfolds the beautiful spectacle of the Communion of Saints. She calls upon the triumphant members of the heavenly city. Then, as if strengthened by the remembrance of their glory, full of hope and charity, she descends to her suffering charge, and reaches out the hand of her militant arm to bring them light, and rest, and peace eternal. The faithful make their offerings, as Judas the Maccabean did to the temple at Jerusalem: "to be offered for the sins of the dead, thinking well and religiously concerning the resurrection."¹ Others visit the graves to renew the memory of love beyond death. It is a seed time for good among the congregation, and every pastor may increase the benefit, and make it more lasting than it would otherwise be, by special devotions. A few prayers chosen from the *Raccolta* and said after Mass, at which all who can do so are invited to assist, may, if they are read loud enough to be heard, as some of the faithful might not be able to read, do more good than the spasmodic efforts of a mission or retreat. The same may be said of short and earnest instructions given regularly during the month, and which to prepare does not after all require much labor. We have, it is true, the holy sacrifice of the Mass, offered whether the people are present or not, in their behalf, and which is of infinite value. Yet, is it not for God to determine the measure of its application? And is not the very fact of its multiple and constant renewal a proof that its benefits will reach us only in proportion to our taking advantage of such means of sanctification by allowing them to influence our lives? And

¹ II. Macc. xii. 43.

so it is with indulgences. One main gain of them to us must lie in the fervor which they call forth, in the acts of virtue which they multiply, in the bond of union which they secure by the exercise of charity towards others. Many of our poor people can make no offering, they find little time for private devotion, or do not know, perhaps, the indulgenced prayers, such as would gain special graces for the Poor Souls. Last year our Holy Father granted particular indulgences to those who devoutly practised this devotion during the month of November, similar to the October privileges.¹ But how do our people know this? And even if they were told of such graces, how few are likely to avail themselves of them, unless led on in some way by some regularly appointed devotion, to which they look as the initiative. "Grace," says that beautiful champion of this devotion, Father Faber, "grace is such a great thing, that we ought to increase it in all possible ways, and there are few ways in which we can increase it more rapidly than by turning satisfaction into merit. This is done by gaining indulgences for the souls in purgatory."² Then he follows up the fruits of this devotion by pointing out six principal advantages, which could be made to furnish ample material for instruction on the subject. The sick, too, are often in ignorance of the fact that they may participate in these devotions, if they unite in some way with those who pray in the church, without any other special act of devotion than the forming of an intention offering their own suffering as prayers, or praying according to their ability.

All this seems to us plainly to be the desire of the Holy Father, who urges the faithful to the assiduous practice, publicly in the churches and privately in their homes, of this beautiful and life-giving devotion, particularly during this month of the Poor Souls in Purgatory.

¹ Cf. *Analecta*, in another part of this issue.

² *All for Jesus*, ch. ii. 59.

THE ROMAN QUESTION—DOES IT CONCERN US?

La Verita intorno alla Questione Romana. Per B. O. S. Seconda Edizione. Prato-Tipographia Giachetti e C. 1889.

For nearly thirty years the Italian Government has been in a state of declared hostility to the Supreme Pontiff. In September, 1870, things reached their climax, when the latter was forcibly deprived of his prerogatives as sovereign, and his city invaded by the king who styled himself, as if in irony, *Galantuomo*, man of honor. Since then the question of right and loyalty, to whom, how far, and to whom not, has kept the Italian people in a state of fitful agitation. It had been expected that the difficulty would quickly terminate one way or another. Thousands of people belonging to every rank of society depended in their capacity as officials on the government, which, moreover, increased the number of its employees as a matter of policy, to determine the popular vote in its favor. All these, together with their families and friends, were Catholics, and whether good or bad, did not on the whole care to forfeit the name. Thus a vast part of the population found themselves at the point of a disastrous conflict between their material interests and their religion, a thing which, since it would lead to the perpetuation of two violent factions, it was the advantage both of Church and State to terminate. There were external reasons likewise which seemed to urge the issue to a head. Catholics everywhere felt the ignominy of the treatment offered to their spiritual chief. It was supposed that the foreign powers would abstain from entering any alliance with United Italy, in as much as they had to fear the adverse influence of their Catholic subjects, and that the latter country could not long retain itself in an isolated position. At the same time it was

pretty plain that the leaders of the new regime were not easily to be deterred from their vantage ground. They hated religion, and the Catholic religion in particular, as much as they seemed to love United Italy. The avenues to popular opinion were open to them, their hand was at the rudder, and it was easy to manage the sail-yards of the state-craft so as to catch favorable winds from any side. What was more—though sad it was—they could point to much which had been left in actual disorder, and the blame and stain of which it was easy to fix upon the former papal rule. It mattered little that the Bourbons had played their cards for years so as to hamper the clergy and foster brigandage and lawlessness in the papal provinces, which lay so conveniently or inconveniently in the way of the Neapolitan Kingdom. No one denied that, if the Pontifical rule had sat lightly on the Romans, it had left them somewhat thriftless and proportionately ignorant, and the new masters of the land found it for this reason all the easier to manage them.

Meanwhile the prophets as to what would be, came and went. Some said King Humbert must go back to Turin, or, for the sake of avoiding false appearances, to Florence. Others thought that the Pope, seeing that material force was overwhelmingly against him, might accept the actual state of things, that is, whilst mildly protesting that his condition as Head of the Church was intolerable, would nevertheless make up his mind to tolerate it. What was evident to every one was, that all parties were anxious for a settlement of the question, for, amidst the constant opposition of factions, and the eagerness of each to draw over the hesitating elements to its own views, faith and social order were sustaining serious losses. When Leo XIII ascended the pontifical chair expectation was rife. He was a man of decision. He would act at once. But what Leo did was to reform the leaven around him. His words were addressed to the erring in doctrine; to the rulers of the earth, that they might understand the warning conveyed in the predominant dissatisfaction of

the masses ; to the faithful, that they might pray, as of old their fathers had done in times of calamity, that the evils of anarchy and social crime might be averted. The so-called Roman question, in spite of its obtrusive proximity, seemed to have been forgotten, or, as Leo was not the man to forget anything, appeared to be looked upon by him as a matter of third rate importance. And when finally Mons. des Houx, the over-zealous editor of the "Journal de Rome" was dismissed from his post, and this at the express instance of the Pope, then the champions of the restoration, the *zelanti* or *impazienti* as they were called, drew back in dismay, unable to understand. By a law common to human affairs, the opposite party, the *conciliatori*, as by courtesy they styled themselves, began to grow confident. Maybe the Pope wanted them, and only waited for them to put on their armor and say : Ecce adsumus.

Accordingly the abbate Curci sent fourth his revelation that this state of things was the declared will of God. The Church had received sad wounds. Her temporal part was doomed to die in consequence, She would rise in this new era, bodily indeed, but like her divine master's after burial, hers would be a glorified body, free from the hindrance of earthly government. The States of the Church with their civil ministries belonged to the *tempi passati*, and it was only ordinary wisdom to accept the facts and to do away at once with much evil which grew daily out of the unsettled state of affairs. Padre Curci was a trifle illogical, and a trifle in matters of gravity may easily break a back. The book was censured. The author, though somewhat patronizing in his style, had evidently meant well, but he had not been commissioned to explain the unexpressed thoughts of the one person in the world who could have made such a statement, although even then it would have been unjust. To allow the book to circulate would look like an approval of its altogether partial views. It was answered by many, and of the answers, more or less incisive, some made a stir and were widely circulated, with, as

was understood, the official approval of the Vatican. In the meantime, too, the Sovereign Pontiff took occasion emphatically and repeatedly to define his position and the utter impossibility of his accepting the present situation. However, nothing was altered, and it was also shown that some of the consequences, which had been confidently predicted as the results of the ignominious position of the Pope, did not come true. The foreign powers seemed less concerned than had been assumed, by those at least who had pretended to prophesy. Prussia, together with constitutionally Catholic Austria, has actually entered an alliance with the Italian government, whilst, whatever the truth may be, it is believed that the Catholic powers, so called, have washed their hands of the question; and though the governments are not the people, they are the agents of the latter and have a certain lease which gives them *carte blanche* to do as they think best.

But whatever the nations of Europe feel on the subject, the Italians themselves are more anxious than ever for a compromise, and this is particularly true of the Catholic party, who are most attached to the Holy See. Some, indeed, counting the loss of souls growing daily, deem it best to sacrifice all else, that these may be saved. Such was, in fact, the tenor of the late pamphlet by the Bishop of Cremona, which was also censured, but called forth a beautiful repetition of Fénelon's noble self-condemnation. There are actions which seem almost a necessity that we may avoid losses, yet which, if done, will all the more surely bring on destruction whose violence is increased by the temporary interference. It is the prerogative of prudence and wisdom to discern in such cases what to do and what to prevent. Leo sees the true state of things, and the pamphlet which we have placed at the head of this paper is an exposition of his views, written, some say, by himself, or, as others aver, by those masters in the art of argumentation, the Jesuits. At any rate, it comes forth, as is understood, under highest sanction. Its purpose is to correct and supplement the statements of the Bishop of Cremona, and it certainly

gives a clear and unusually forcible view of the question, which appeals not only to the faith of Catholics but the reason of any man who is not already prejudiced in one way or another on the subject.

Perhaps we state a truth too strongly when we say that Catholic Americans do not very deeply sympathize with the temporal power. The very name is naturally uncongenial to us, who consider that religion and civil rule have their several fields of actions, almost incompatible one with the other. Nor have we ever had occasion to give much thought to the real meaning of the word "temporal power." It seems to us an Italian, and not a Catholic question, and we practically echo that saying of Pareto or Gioberti, or whoever is the author of the phrase: *L'Italia farà da se*. "Let priests, high or low, mind the Church, and not meddle with state affairs," is the average temper of the American citizen, whether Catholic or not. The sentiment thus expressed is sound and proper, and, what is more, in full harmony with the orthodox teaching of the Catholic Church. Yet there is very much more in this question that concerns us as Catholics and, indeed, as Christian citizens, or freeborn men, desirous of perpetuating principles of right and order, than would appear at first sight. Must it not strike the thoughtful mind, watching Leo's career, that this man, old and at the brink of the grave, who has shown in every action of his pontificate that he loves the peace and the prosperity of the nations much more than the gaudy trumpery of rank; who has used the statesman's genius, which he possesses to a rare degree, only to emphasize moderation and Christian harmony; who has no heirs for whose benefit ambition might urge him to grasp the shadow of a paltry crown—does it not strike us that this lofty soul should daily mourn the losses resulting from the strife and yet hold fast, with the tenacity of one who dies for his conviction, to a strip of land the like of which were easily bought by the generosity of Catholics anywhere, and in a clime more congenial than the present haunts of the Pied-

montese faction. No pontiff has ever evinced a higher appreciation of his dignity as Vicar of Christ, the ambassador direct of Him who brought peace unto the world, than Leo XIII has. And is it possible he should hanker after the title of a petty Roman king, he who stands above the kings of all the earth as high as did the Master, whose true representative he is, above Herod or Cæsar? Moreover, if ever there was a man who realized and had to weigh at their full worth the objections commonly urged against the use of the temporal power by the Holy See, it is Leo XIII. He had been governor of Benevento and of Perugia before he ever became bishop, and when the times for Italy were sadly ill. His opposition to abuse had made him the most pronounced enemy of the very champions of the temporal power, that is, the men who managed to benefit most by the temporalities of the Pontifical government. He knew that many of the evils that afflicted the people were closely bound up with the regime, at least as a matter of fact. He was the people's friend, and his days whilst governor were habitually spent, as we are told by his biographer, among the laborers, and the poor, and we might add the criminals, whom he thus reformed; for the prisons, which had been crowded when he came to the provinces, were emptied during his government. Many a time he had shown that he shared with every highminded Italian the desire for a united Italy. Nor was he ignorant of what men thought outside of Italy on the subject of the Roman question. He had ample means to learn it when, with the feelings and experiences just described, he went as nuncio to Brussels. United Italy was a worthy aim, perhaps a necessity, when we remember the position in which that country stands to its neighbors, Austria and France. But there were ways and means to have that aspiration realized without bringing about calamities which can work no good for any part of the Italian people. Napoleon III. had proposed a programme at the treaty of Zürich which, if carried out, would have united Italy into one nation, leaving the Pope in-

dependent. Savoy gives no guarantee that its House will produce better rulers than the papacy has done, which is certainly more democratic than the former, and therefore more in accord with modern ideas. Does the Pope wish for that programme now? No. Why, then, does he insist upon the temporal power, and that in a way apparently so ill-natured and out of harmony with his profession as to the necessity of peace and with his entire previous mode of action? The answer may appear paradoxical; yet it is the only answer that can and need be made. Leo XIII recognizes that this struggle for the temporal power is in reality a struggle for the spiritual power. He cannot possibly maintain the latter without possessing the former, although the reverse need not be true.

Let the Pope give up his claim to the possession of a territory "*sui juris*;" let him admit that he is a subject of the royal House of Savoy, or any other, and the inevitable conclusion will be that he renounces his independence as Pope, as spiritual ruler. It is not a question at all of territorial possession. It is a question of independence from temporal princes, who would not be human if they resisted now or forever in the course of time the temptation of wishing to use the Pope for the furtherance of their own interests, or that he might serve by his influence over Catholics and Catholic nations as a tool in their hands, on whose bounty and under whose protection he lives. What else did Napoleon mean when he forced the Pope to take up his abode in France? Would Prince Bismarck have been likely to appeal to the Pope against German Catholics when they made use of their parliamentary rights, if he could have coerced him as his subject by applying the Falk-laws? Can we suppose that rulers to whose sway the Pope might be subject would not avail themselves of this power which he exercises over the consciences of millions? And if he resisted their assumptions, would they never try to hinder him from exercising those functions of highpriest as he does by right of his position? "But why

can he not, like a good clergyman, assert the truth, and if he be gagged allow himself to become a martyr to his faith?" We answer: Because he is n't simply a clergyman who has to assert the truth. He is the head of an immense and living organism, necessary just as much as a similar organism is necessary for the preservation of civil society. Spiritual rule does not mean the government of souls in the abstract, or hovering about like angels, but it means a rule of men with bodies and senses and every kind of human interests in matters which, it is true, relate directly, but not exclusively, to their souls. The state preserves outward order only by outward means. Religion preserves outward order by securing inward order, and only where she is powerless to control man, who, as to his motives, is free to act, does the state enter to supplement the moral law by the civil power, in order to protect the common interests of the entire social body. The Pope, therefore, cannot govern even as a spiritual ruler without the means of legislating for and communicating with his people about matters of faith and morals. This might be easily made impossible were he dependent on the good will of a sovereign for his leave to speak. The result would be that the two or more hundred million of Catholics might be left without that guidance on which they depend for the preservation of unity in faith coming to them through the medium of St. Peter's successor. Take the Pope out of the Catholic Church, and the Church is wrecked. The only lights remaining would be the Bible and Tradition. Without an infallible and divinely guarded guide either of them are liable to corruption. The event would mean nothing more or less than Protestantism; that is to say, disintegration and division in the Church. No. It will never come to pass. If the one factor, the Pope, could be blotted out of the history of the future Church, so as to make a moral break in the chain of succession, the Church would be no more. That is impossible, and hence our confidence in the eventual settlement of the present difficulty in Rome. Surely, history

ought to show it plainly enough for any man to see it. For centuries the Church has depended—we may say so without fear of being misunderstood—on the existence and the liberty of a single old man. The strongest kings of earth could not undo that existence. They might blot out nations from the pages of history, but the Pontiff, hateful though he might be to their very thoughts, he remained there always—a prisoner, may be, for a time, but never yielding to them the charter of his liberty. This is what Leo contends for. This is the gist of the matter. The resignation once and forever of the temporal sovereignty means the resignation of independence, and that means practically the loss of Catholic unity, the destruction of that magnificent miracle of faith preserved against the gates of hell from Peter unto Leo.

This Leo sees, and before him men of every age, and race, and creed have seen it as well. "Temporal Power" is perhaps an unfortunate name, but those who prate about resigning it have only taken in the sound and not the meaning of it. Cavour, the very founder of the present Unità, when on his death-bed, said to his political friends with actually his last breath, very distinctly: *Chiesa libera in libero stato*. That was his testament. A free Church in a free State. But they who are carrying out the programme of United Italy want a servile Church in Godless State. With us in America the law allows a free Church in a free country. Yet the idea that where there is a conflict of interests the Church must yield to the State, in other words, that the Church is subject to the State, is very much more popular amongst us than the Constitution warrants. The present agitation on the school question is a fair sample of what there is at the core of modern society in America. Catholics are not greatly alarmed, though it were perhaps well we should be so. As Americans we are accustomed to deal with issues when they come close, and the method is generally effective, because we have vast machineries to work the public opinion, and our constantly renewed experience in the field of politics has taught us how

to spring a mine if it be necessary to deter our enemies from coming too near. Nevertheless, there are issues which cannot thus be worked, because they escape the grasp of the means. Religious conviction and the moral power which grows out of it is not like political opinion or religious prejudice, which can be created and removed at will by some sudden impression. Where principles rule, impressions or mere facts go for little unless to point the direction in which consistent work ought to be done.

Thus, in the matter of public school education, Catholics cannot be said to be opposed to the fact of their existence, but rather to the principle which these schools represent, or do not represent. Hence it happens that many approved them formerly who disapprove of them now. It had never occurred to these men that, though the particular school which they had tested by their own experience presented nothing objectionable, the question as to the right of parents to educate the heart of their children in a different way from that of the state, which simply pretended to educate the head for the proper functions of citizenship, might some day become a matter of dispute, when our own action might be adduced to condemn our principle. We have, of course, no right to oppose the public schools if the majority of our American people want them, still, we need not patronize them, and may question the propriety or lawfulness of being taxed for their maintenance when we find it necessary to object to their common usefulness. The temporal power of the Pope is a question in some points analogous to that of the schools, at least as far as we are concerned in it. As a matter of fact, the struggle in Italy does not appeal to us except for this sympathy which we naturally accord to the party which is injured under any circumstances. But as a matter of principle it comes very close to us. If the temporal power were yielded, a decided injustice would be done thereby to every Catholic in his faith. No amount of land-value can compensate for the loss of religious utility and the prerogatives

represented by the blessing of an independent Head of the Church. We are interested in the settlement of this question because its non settlement threatens us with Protestantism, and dissension, and endless doubts in matters of faith. True, it is an insult to us as Catholics to see and know the Head of the Church, whom we deeply revere, ill-treated in a way which stamps the nation that allows such insults against a de-throned king in its territory as bastard to all honor. But not this forces us to a defence of the temporal power. Its loss is a blow at the Catholic religion ; it saps the very foundation of public morality and of social stability. It may be said that social stability and public morality exist in lands where the Pope has no jurisdiction. Very well, it exists there, because and so far as Christian principles exist there. How much of the preservation of these is owing to the existence of the Papacy, may be learned from any respectable historian. We do not say from Catholics, but from Protestants and pronounced opponents of the Catholic Church, such as Guizot or Ranke. They have studied the Papacy as a historical fact ; not in the pettifoggish manner of anti-Catholic bigots, but as the statesman and the student would, in its entirety. What the modern state and society might expect when the principles of mutual utility, as laid down in the Constitution of '89, become the sole basis of state government and social rule, has been written with gory letters upon the annals of the French Revolution. And Protestantism does not even pretend to offer a bulwark against such a danger. The Catholic Church alone can do it in the future as she has done it in the past, by dint of her mighty union. But the Catholic Church without the Pope is not the Church. And the Pope without spiritual power or the freedom to exercise it under all circumstances is not the Pope. And the freedom of exercising this power depends altogether, intrinsically and essentially, upon the temporal power, which means nothing else than *independence from temporal power*.

They say : Christ had no temporal power. Very true ;

Christ needed no temporal power. If the Church were to-day what she was when all of it could assemble in the Cenacle of Jerusalem, we would not need it, just as we should need no president, secretary of state, and foreign ambassadors or tax collectors, if society were to-day what it was in paradise, or in Noah's ark. It has been argued that the Roman question might be settled by securing to the Pope the guarantee of the nations, so that he would not be hindered in the exercise of his spiritual jurisdiction over the Catholics in different lands. That is excellent in theory, but impossible in practice. Supposing the King of Italy or his minister, for any cause whatever, chose so to hinder the exercise of the Pope's jurisdiction, would any nation on earth make war with Italy on that account? What would not suit one nation, might be perfectly agreeable to another. Italy could at any time accuse the Pope of coquetting with her enemies, if he chose to address these, and where can the line of what the state may consider legal in religious matters, or illegal, be drawn, when we can see before our eyes how petty malice wreaks its vengeance in the acts of Minister Crispi, or when we remember the recent Falk-laws in Germany, which were simply a barbarous application of intolerable arrogance on the part of a despotic minister of state. No. What the philosopher and statesman Guizot, no friend, in sooth, to the Papacy, yet otherwise best qualified to speak on the subject, has said, is undeniable to the reason of a thinking man, who looks at the Roman question as it is. "The union," writes Guizot, "of the spiritual and the temporal power in the Papacy is not the systematic development arising out of an abstract principle, or from an ambitious tendency. Theory and ambition may have their part in it. But that which, despite every obstacle, has truly and properly produced and maintained the temporal power of the Pope—is necessity; an intrinsic, absolute necessity. In this temporal sovereignty *there lay the efficacious guarantee of his personal liberty and his moral power.*" (L'Église et la Société, Paris. 1861, pp. 77, 142, etc.)

But we need not develop the matter any farther. The pamphlet which has given us occasion for these remarks will, no doubt, eventually make its way to most of our readers in English. The conviction that this is not an Italian question, which we Americans may safely pass by, but that it vitally concerns the very foundations of Catholic liberty and moral independence, has induced us to comment upon it. The temporal power, we repeat it, means in reality the freedom of the Pope to exercise his spiritual prerogatives, and for us it means the preservation of that inestimable blessing, Catholic faith and Catholic union.

THE DIVINITY BUILDING OF THE WASHINGTON UNIVERSITY.

E ARNESTNESS and strength of purpose were the personal characteristics of the men to whose principal charge were committed the fortunes of the proposed Catholic University. These at once became the characteristics of the whole undertaking. In a wonderfully short time for the spread and popularization of an idea, a general and cordial interest was called forth, which at times seemed like enthusiasm, and amid the storm and stress of which the project was hurried on to assured success. These same qualities of strength and directness of purpose are stamped on the architecture, in the exterior design and in the interior appointment and equipment of the Divinity Building, which in its massive strength and solidity fitly symbolizes its character as the foundation stone of the historic bulwark of truth which the University is destined to be.

We print with this number a sketch of the exterior, together with the plans of the first and second floors, which give at a glance a correct idea of the whole.

The structure as it stands consists of a centre-building with a frontage of 56 feet, and a depth of 70 ft., and two wings, each extending 105 feet in length and 45 feet in depth, which gives an imposing complete front of 266 feet. At the north end there is a return wing of 56 and 45 feet, adjoining which stands a back building, the domestic department, with a measurement of 38 and 50 ft. In the rear of the centre building or section is a two-story extension of 45 and 85 ft., the Divinity chapel, a memorial gift of the younger sister of the foundress.

The general style of the architecture is a modernized Romanesque, without much ornamentation or attempt at

effect, except that which is produced by the arrangement of the openings, the varied outline, and the high-pitched roof broken by gabled dormers, the tall chimneys, and two large ventilating shafts.

There is no absence of beauty, and there is no striving after that bizarre style with its architectural surprises, which prevails so much. It is not an architectural puzzle, but a plain, dignified, and massive structure without tower or turrets, and indicates at once its serious character and earnest object. Though not devoid of ornamentation, the immediate and most striking impression it gives, is of strength and durability.

It is built entirely of Georgetown blue gneiss stone in broken range, rock face ashlar, and trimmed with "Amherst" buff sand stone. The jambs of all openings, sills, lintels, arches, band courses, columns, and all enriched and moulded work, are of this material, which heightens the effect of the whole by its pleasing contrast with the blue rock ashlar. The centre building is five stories high, and the three wings four stories.

The main entrance is through a large, open, arched porch, above which rises a high niche, containing a beautiful, life-size statue of our blessed Lord. On either side, beneath the third story windows, are handsomely carved panels, bearing respectively in raised letters the mottoes "Deo et Patriæ" and "Deus lux mea." A granite tablet with proper acknowledgment to the foundress of the school is inserted in the gable of the front porch.¹ On each side of the main entrance hallway are the parlors, richly finished in quartered oak,

¹ This Inscription was written by the late Mgr. Corcoran, and in its original form reads as follows :

MARIÆ GUENDALINDÆ CALDWELL
 QUOD ÆDES MAGNI LYCEI
 SUIS SUMPTIBUS AB INCHOATO EREXERIT
 NE
 TANTÆ MUNIFICENTIÆ EXEMPTUM
 POSTEROS LATERET
 CURATORES LYCEI
 LAPIDEM CUM TITULO PONENDUM
 DECREVERUNT.

spacious, and well adapted for reception purposes. In the principal parlor will be placed the celebrated painting of Leo XIII, made by Ugolini, and donated by the Pontiff himself to the University. The same room will contain the life-size portraits of Archbishop Carroll and General Washington, painted by Signor Gregori of Notre Dame University, who has done so much excellent work since coming among us. The picture of Washington has been pronounced by those who have seen it as worthy to rank with the best paintings the country possesses of her first President. The portrait of Archbishop Carroll is equally meritorious, both as a likeness and as a work of art. The first story corridor, like those on the other floors, is arcaded, and extends through the main building and wings 266 feet; it opens out into the wide piazzas in the rear and communicates with the lecture hall, the class rooms, the prayer hall, and the students' refectory in the north wing. There are three class rooms, each 25 by 30 feet. The prayer hall and dining room are each 29 by 41 feet, and the lecture hall 28 by 72 feet. Library, reading and recreation rooms, ample and easily accessible, occupy that part of the first floor under the chapel. Across the central corridor, opposite the main entrance, rises the grand stairway, leading up to the chapel, and continuing on to the fifth story hall, the most spacious and elegant room in the whole house. This stairway is a model in design and work, is well lighted, broad, and easy of ascent. Two fire-proof stair-cases, one at each end of the main corridor, car-

The Inscription over the entrance of the Chapel is equally beautiful and classic in style :

ELISABETHA BRECKENRIDGE CALDWELL

RARI EXEMPLI FÆMINA

SACELLUM D. PAULI

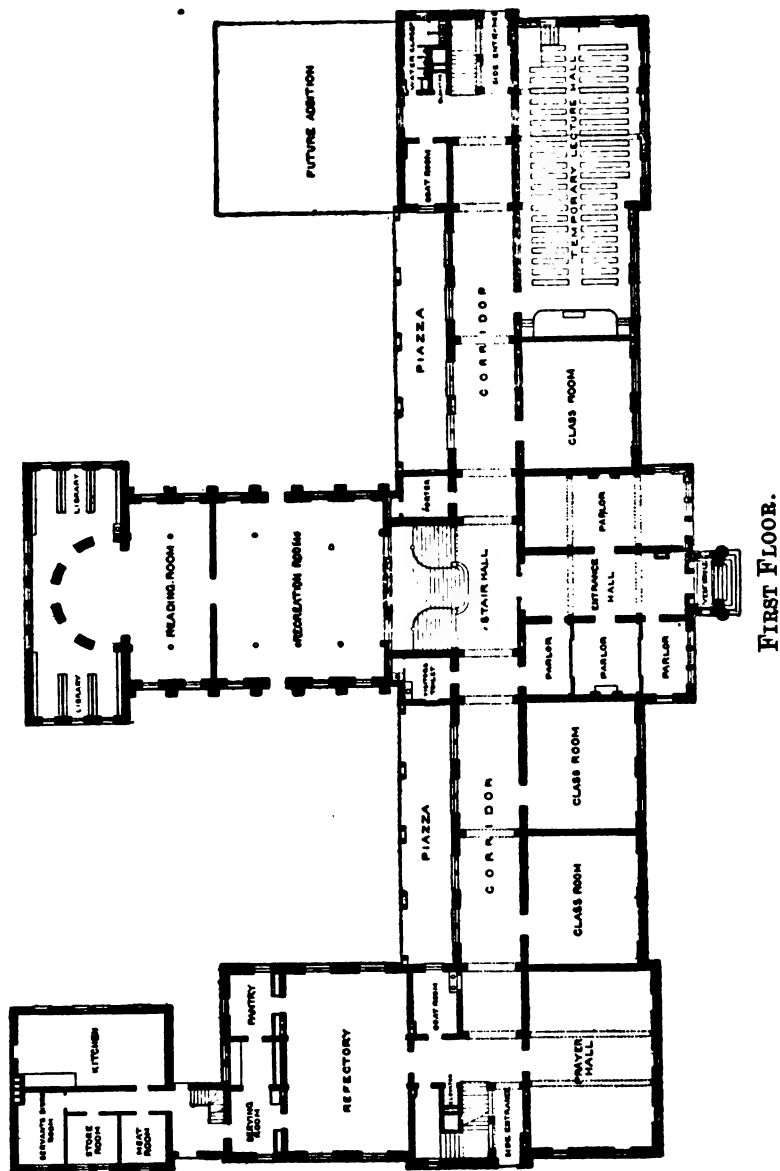
ÆRE SUO

EXTRUXIT OMNIQUE CULTU EXORNAVIT

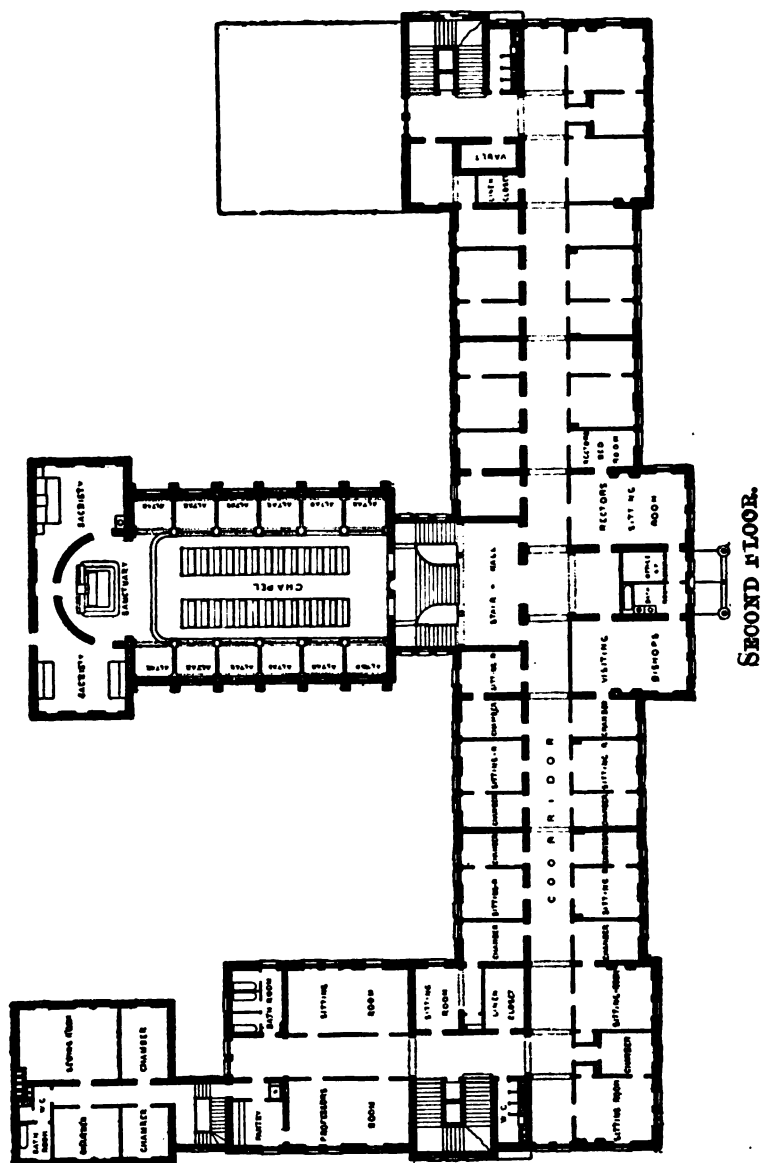
CUI

ÆTERNAM IN CHRISTO PACEM

ADPRECAMINI.



ried up around a brick shaft and enclosing the ventilating flues and elevators, also lead to the upper floors, which are simply laid out, with a central corridor ten feet wide, and suites of rooms for professors and students on each side. On the second floor are the Rt. Rev. Rector's rooms, and guests' chambers in the centre building, and professors' dining room and library in the north wing. Bath rooms and water closets, constructed on the most approved sanitary principles, are placed on all the floors except the first. On the fourth floor a pleasant place in sunshine and quiet has been chosen for the students' infirmary. The fifth floor of the main building is devoted entirely to light gymnastic and amusement purposes; this is the finest room in the house by reason of its form, spaciousness, and beautiful outlook. The prospect to the South is charming beyond description. Stretched out before one lies the city of Wahington with its picturesque outskirts, its superb public buildings and monuments, its handsome private residences and magnificent streets, and off in the distance the silvery boundary line, the irregular Potomac. The entrance into the chapel is through two door-ways, between which, in a niche, stands a full-size statue of Our Lady of the Immaculate Conception. The space between the doors and around the niche is handsomely designed with clustered columns and arches, all of quartered oak. The interior of the chapel consists of a lofty, arched nave with a semicircular sanctuary; along each side of the nave run six arched alcoves or bays, each ten feet wide, and in each of which is built a small marble altar, thus making together 13 altars in the chapel on which the Holy Sacrifice of the Mass may be offered up at the same time. These altars were all finished in France from specially prepared designs. Twelve splendid stained glass windows, executed in Munich, have been put in the sides of the nave, one in each alcove over the altar, and which with the five in the sanctuary shed an abundance of light, while softening with their variety of rich tints the white glare from outside, and lend a subdued



light and religious air to the sacred place. The alcoves are separated by fluted pilasters set upon a handsome dado, which is made of Keene cement, with a highly polished marble base. The pilasters carry a richly ornamented cornice, from which spring the ribs and the arched ceiling of the nave, decorated with centre pieces and enrichments in fine stucco. Over the entrance of the chapel is the organ gallery, finished with a panelled front of quartered oak; the doors, furniture, and floors are of the same wood. The kitchen, laundry, and servants' apartments are provided in a back building, communicating with the main structure by only a convenient passage way.

In all the public rooms hard woods have been employed, quartered oak and ash; the wood-work of the other rooms and parts of the house is cypress, finished in the natural wood and in cabinet style. The stepping, and the flooring of the halls, corridors, and public rooms are of maple. The entire building is heated by steam and lighted by electricity; the latest and safest methods in each have been introduced. Twenty clocks in the pneumatic system are being constructed by Lenman of Baltimore. By the use of terra cotta lining for all outside walls, and terra cotta partitions where brick was not used, the house has been in great part rendered fire-proof; the plaster was laid on this wall-surface of terra cotta or brick and on wire lathing on all ceilings throughout the building. These precautions, together with counter floors on mortar in every story, make it healthful, deaden the sound, and ensure, as far as possible, against fire.

The Divinity Building is a truthful expression of its object, and well worthy to be the home of knowledge and the citadel of truth. The simple beauty of the design and execution does the highest credit to those who planned and carried it out. It has the three requisites for perfection sought by the ancients in all model buildings, "*Firmitas, Unitas, Venustas*," and will long endure, to be the admiration of all who appreciate architectural beauty and artistic finish. It is a noble

monument to commemorate the First Century of our history, and a fitting landmark to tell to future generations how far one century of progressive life has carried the Catholic Church of America.

Finally, do we look for too much when we expect that solidity of acquirements and strength of purpose in the use of these will be the distinctive equipment of the men the University will send forth? We think not. When we recall that the conditions of matriculation ensure the admission of those only who are of eager will and quick powers, of men who have assumed the *toga virilis*, we look with confidence for an increase of zeal and knowledge, the forces which renew the face of the earth. The coming decades will show, we may believe, that the work and the worry have not been in vain.

CONFERENCE.

THE "ASPERGES" DURING EXPOSITION OF THE BLESSED SACRAMENT.

WHEN the Blessed Sacrament is exposed the Asperges of the people is made as usual but not of the altar of exposition.

Dubium. Quum diversimode sentiant auctores circa aquæ lustralis aspersionem faciendam in altari in quo expositum invenitur SS. Sacramentum, quæritur utrum omittenda sit in casu aspersionis aquæ benedictæ, an vero facienda? Et quatenus affirmative ad secundam partem, utrum omitti debeat in casu aspersionis altaris?

Resp. Exposito SS. Sacramento, omittitur tantum aspersionis altaris.
(S. R. C. die 18 Julii 1885, n. 5944, II.)

ERECTION OF CONFRATERNITIES.

Qu. Are we limited by any recent decrees, in our use of the faculties formerly, and I believe still, granted by our Bishops, viz.: Erigendi Confraternitatem de Monte Carmelo, SS. Rosarii, et Bonæ Mortis; necnon instituendi pium exercitium Viæ Crucis, cum applicatione omnium indulgentiarum et privilegiorum quæ summi Pontifices prædictis confraternitatibus, et Viæ Crucis exercitium peragentibus impertiti sunt?

Resp. Priests in the United States may use the faculties given them by the Ordinary of their Dioceses without any limitations, as these faculties come to them directly from the Holy See represented by the Propaganda. They need not, therefore, the authority of any Religious Community for the establishment of Confraternities, but the names of the members should be sent to the principal Confraternity or religious house of which the Confraternity forms a branch. Such is

the tenor of a letter recently published by the S. Congregation, and which may be found in another part of this issue.

(Cf. *Analecta*.)

MATRIMONIAL DISPENSATIONS AND THE CLAUSE "DE
INCESTUOSA COPULA DECLARANDA."

By a Decree of the S. C. de Prop. Fide., dated May 9, 1877, certain conditions were affixed to the obtaining of matrimonial dispensations which, if neglected, would render the dispensation, although granted, invalid. Among the conditions was the following (clause 7):—

Copula incestuosa habita inter sponso*s ante dispensationis executionem*, sive ante sive post impetrationem, sive intentione facilius dispensationem obtinendi, sive etiam seclusa tali intentione, et sive copula publice nota sit, sive etiam occulta. Si haec reticeantur, subreptitias esse, et nullibi ac nullo modo valere dispensationes super quibuscumque gradibus prohibitis consanguinitatis, affinitatis, cognationis spiritualis et legalis, necnon et publicae honestatis declaravit S. Congr. S. Officii, fer. iv. 1 Aug., 1866. In petenda vero dispensatione super impedimento affinitatis primi vel secundi gradus lineae collateralis, si impedimentum nedum ex matrimonio cum defuncto conjug*e oratoris vel oratricis*, sed etiam ex copula antematrimoniali seu fornicaria cum eodem defuncto ante initum cum ipso matrimonium patrata oriatur, necesse non est, ut mentio fiat hujusmodi illicitae copulae, quemadmodum patet ex responso S. Pœnitentiariæ diei 20 Mart. 1842, probante S. M. Gregorio XVI ad Episcopum Namurcens., quod generale esse, idem tribunal literis diei 10 December 1874 edixit.

This clause, it must be remembered, has been revoked by a Decree of Leo XIII, 25 June, 1885. Hence the omission to mention in the request for a dispensation the fact "*copulae incestuosae vel pravæ intentionis ex qua perpetrata sit*" would not render the dispensation invalid. We give that

portion of the Decree of Leo XIII referred to which is to the point :—

Quum plurimi sacrorum antistites sive seorsum singuli, sive conjunctim S. Sedi retulerint, maxima ea de causa oriri incommoda, quum ad matrimonialium dispensationum executionem proceditur, et hisce præsertim miseris temporibus in fidelium perniciem non raro vergere quod in eorum salutem sapienter inductum fuerat, SS. D. N. Leo divina providentia Papa XII eorum postulationibus permotus, re diu ac mature perpensa, et suffragio adhærens Eminentissimorum S. R. E. Cardinalium in universa christiana republica una mecum inquisitorum generalium, hæc literas omnibus locorum Ordinariis dandas jussit, quibus eis notum fieret, decretum superius relatum ¹ S. Romanæ et Universalis Inquisitionis et S. Pœnitentiariæ, et quidquid in eundem sensum alias declaratum, statutum aut stylo Curix inductum fuerit, *a se revocari, abrogari, nulliusque roboris in posterum fore decerni*; simulque statui et declarari, *dispensationes matrimoniales posthac concedendas, etiamsi copula incestuosa vel consilium et intentio per eam facilius dispensationem impetrandi reticita fuerint, validas futura*: contrariis quibuscumque etiam speciali mentione dignis minime obstantibus. (D. 25 Junii 1885.)

¹ This is the clause which we refer to above in the Decree of 1877.

ANALECTA.

INDULGENCES FOR THE SOULS IN PURGATORY.

THE following indulgences were granted last year to all those who during the month of November practised daily, publicly or privately, certain acts of devotion in behalf of the Souls in Purgatory :—

An indulgence of *seven years and seven quarantines for each day of the month*. Likewise a *Plenary Indulgence once during the month*, if, with true contrition for their sins, they confess, receive Holy Communion, and visit some church or public chapel, there to offer prayers according to the intentions of the Pope.

These indulgences are likewise *applicable to the Souls in Purgatory*.

DECRETUM URBIS ET ORBIS

Quo universis Christifidelibus conceduntur Indulgentiæ mense integro Novembri piis exercitiis animabus Purgatorii opem et solamen laturis.

Ex audientia SSmi, die 17 Januarii, 1888.

Inter cetera christianæ pietatis officia illud etiam in permultis variarum Diöcesium Ecclesiis obtinuit mense integro Novembri juvandi quotidianis suffragiis animas piacularibus pœnis excruiatas, immo et privatim a Christifidelibus hujusmodi pium exercitium frequentare cœptum est. Quamvis autem singulis petentibus Indulgentiarum munera pro hoc pio exercitio Romani Pontifices concedere non renuerint, nondum tamen harum Indulgentiarum concessio universalis evasit.— Modo vero quum supplicationes porrectæ fuerint SSmo Dno Nostro Leoni Papæ XIII, quatenus universis Christifidelibus præfatum pium exercitium peragentibus Indulgentiarum thesaurum reserare dignaretur, Idem SSmus, hisce petitionibus clementer exceptis, quo ferventior erga defunctorum

animas foveatur charitas, omnibus utriusque sexus Christifidelibus, qui sive publice sive privatim peculiaribus piis exercitiis devotisque obsequiis animabus in Purgatorio detentis solamen per integrum mensem Novembrem quotidie offerre studuerint, Indulgentiam *septem annorum totidemque quadragenarum* semel in singulis præfati mensis diebus lucrandam, et iisdem pariter *Plenariam Indulgentiam* in una memorati die uniuscujusque arbitrio eligenda, qua vere poenitentes, confessi ac sacra communione refecti fuerint, et aliquam Ecclesiam vel publicum Sacellum adiverint, ibique ad mentem Sanctitatis Suæ pie oraverint, clementer est impertitus; quas Indulgentias eadem Sanctitas sua defunctis quoque applicabiles benigne declaravit. Præsenti *in perpetuum* valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus. Datum Romæ ex Secretaria S. Congregationis Indulgentiis Sacrisque Reliquiis præpositæ, die 17 Januarii, 1888.

Cajetanus Card. Aloisi Masella, *Præf.*

Alexander Episcopus, Oensis, *Secretarius.*

(S. Congr. Ind. et S. Relig., 17 Jan., 1888.)

INSTRUCTIO S. CONGREGATIONIS DE PROPAGANDA FIDE

Super Facultatem Benedicendi Coronas precatorias, etc., Erigendi Confraternitatem de Monte Carmelo, etc., uti exponitur in Facultatibus Extraordinariis C. 9.

Ex Secretaria S. Congregationis de Propaganda Fide.

ROMÆ, die Jun., an. 1889.

Illme ac Rme Domine,

Sacræ huic Fidei Propagandæ Congregationi dudum jam anteactis temporibus auctoritas per Summos Pontifices facta fuerat tribuendi Archiepiscopis, Episcopis, Vicariis et Præfatis Apostolicis aliisque Missionum Moderatoribus ab eadem S. Congregatione dependentibus, facultatem erigendi in locis sibi subjectis quascumque pias sodalitates a S. Sede approba-

tas, iisque adscribendi utriusque sexus Christifideles, ac benedicendi coronas et scapularia earundem sodalitatum propria, cum applicatione omnium Indulgentiarum, quas Summi Pontifices prædictis sodalitatibus, coronis, et scapularibus imperiti sunt. Verum postquam per Decretum Sacræ Congregationis Indulgentiarum et SS. Reliquiarum editum die 16 Julii, anno 1887, constitutum est quoad Confraternitates SS. Trinitatis, B. M. V. a Monte Carmelo, et Septem Dolorum, ne eædem erigerentur nisi *requisitis antea et obtentis a respectivorum Ordinum Superioribus pro tempore existentibus literis facultativis pro earundem erectione*, a nonnullis dubitatum est num prædictum Decretum loca etiam Missionum respiceret, in quibus plura rerum adjuncta prohibent quominus quæ per illud præcipiuntur commode possint executioni mandari.

Quapropter ad omnem ambiguitatem e medio tollendam SS. D. N. Leo P. P. XIII, in audientia diei 15 superioris mensis Decembris a R. P. D. Secretario prædictæ S. Congregationis Indulgentiarum et SS. Reliquiarum habita, declarare benigne dignatus est S. hoc Consilium Propagandæ Fidei eisdem facultatibus quoad erectionem Confraternitatum a S. Sede adprobatarum uti prosequi posse, quas ante promulgationem prædicti Decreti diei 16 Julii anno 1887 habebat. In audientia vero diei 31 superioris mensis Martii habita ab infrascripto Sacræ Congregationis de Propaganda Fide Secretario eadem Sanctitas sua insuper jussit ut per hanc S. Congregationem, non obstante quavis prævia S. Sedis prohibitione, libera facultas tribui possit erigendi etiam Confraternitatem SS. Rosarii, ita tamen ut fideles iis adscripti non lucrentur nisi indulgentias communiter concessas omnibus in genere Confraternitatibus canonice erectis. Moderatores igitur Missionum huic Sacræ Congregationi Fidei Propagandæ subjecti facultates ab eadem sibi faciendas quoad omnium Confraternitatum erectionem, fidelium in easdem aggregationem, scapularium benedictionem, et indulgentiarum applicationem, valide et licite exercere se posse sciant quin a quopiam cujusvis Regularis Ordinis Moderatore veniam aut as-

sensum expetere aut obtinere antea teneantur. Quoad Confraternitates SSi. Rosarii tamen, si velint eas ita constitutas ut fruantur etiam peculiaribus illis Indulgentiis quæ competunt Confraternitatibus erectis auctoritate Magistri Generalis Ordinis Prædicatorum, tunc ad eum recursum habeant oportet.

Hac vero data opportunitate nonnulla insuper quoad prædicta notantur. Dubitarunt aliqui num ad aggregandos fideles cujusdam loci alicui Confraternitati necessaria foret prævia ibidem ejusdem Confraternitatis canonica erectio. Verum licet id in fidelium commodum profecto cederet, ac plerumque consulendum videatur, necessarium tamen non est cum sacerdotes adsunt qui fideles in pias Sodalitates adsciendi facultatem habeant. Hoc tamen in casu *sacerdotes prædicti tenentur fidelium cooptatorum nomina ad proximiorum Confraternitatem, cui eos adlegerint, transmittere*, aut ad proximiorum domum religiosam respectivam, si de Confraternitatibus agatur, quæ regularis cujusdam Ordinis auctoritate fuerint erectæ.

Quod vero pertinet ad recensenda in albo Confraternitatum nomina fidelium iisdem adlectorum, id tamquam necessaria conditio absolute requiritur ut indulgentias Confraternitatibus adnexas lucrari fideles queant. Quapropter ab ea lege derogari nequit nisi per peculiaria Indulta quæ solum determinatos casus et certa loca respiciant.

Attamen si quando ob ingentem fidelium adgregandorum numerum aliave ratione contingat eorum nominum in albo recensionem difficultatem sacerdoti cooptanti facessere, tunc designare is poterit unam vel plures pro opportunitate sibi visas personas, quæ fidelium nomina scripto referant in catalogum, quem ipse postea subsignabit, et ad proximiorum Confraternitatem seu domum religiosam, uti superius dictum est, transmittat.

Ego interim Deum precor ut te diutissime sospitet.

Ad officia paratissimus

Joannes Card. Simeoni, *Præfectus*.

♣ Dominicus Archiep. Tyren. *Secretarius*.

LITTERÆ QUIBUS PRÆCIPITUR EPISCOPIS, UT SUCCESSORIBUS
SUIS TRANSMITTANT PARTICULAS SS. LIGNI CRUCIS,
QUAS THECIS INCLUSAS PECTORE PRÆ SE
SUSPENSAS FERUNT.

Illme et Rme Domine :

Cum reliquiæ sanctissimæ Crucis in dies rariores fiant ac merito timendum sit ne paullatim non facile suppetant quæ ipsis Episcopis, veluti proprium suæ dignitatis gestamen, rite tradantur, ex jussu SS. D. N. Leonis XIII, Reverendissimis Episcopis enixe commendatum volumus, ut SS. Ligni particulas quas thecis inclusas pectore præ se suspensas ferunt, successoribus suis transmittendas curent, adeo ut post ipsorum mortem (studio et opera Capituli Cathedralis, vel ejus qui, vacante sede, Episcopi vices gesserit) ad hos perveniat legitimo hæreditatis jure. Quo pacto, novis Episcopis nulla erit necessitas alias non sine difficultate aliunde quærere, sed omnes tamquam sibi et officio suo addictas et destinatas in promptu paratas habebunt, ceteris qui sequentur suo tempore transmittendas.

Quod de Crucis dumtaxat reliquiis intelligendum est. Nam de thecis ex pretioso metallo in Crucis formam affabre factis, statuent quod opportunius videbitur: quæ, cum demptæ fuerint SS. Ligni particulæ, donari, legari quibus placebit ac per privatos hæredes distrahi, vendi, remota quavis indecoræ aut profanæ negotiationis specie, libere poterunt. Sunt enim pretio æstimabiles.

Non dubito, Illme Domine, quin huic æquissimo providentissimi Pontificis desiderio ea qua par est cura et diligentia sis obsequuturus.

Interim omnia tibi a Deo et a Virgine Matre fausta ex intimo corde adprecans, me tuis precibus præcipue commendo.

Amplitudinis Tuæ,

Uti Frater

L. M. Card. Vicarius.

Romæ, ex Aedibus Vicariatus, in Solemniis Annuntiationis
Deiparæ, die 25 Martii, 1889.

LIBRARY TABLE.

We have on our table the following periodicals :

ACTA SANCTÆ SEDIS. Roma, Fasc. 251.

ANALECTA JURIS PONIFFICII. Roma, Liv. 248-249.

LE CANONISTE CONTEMPORAIN. Paris, No. 142.

NOUVELLE REVUE THEOLOGIQUE. Tournai, Belg., Vo lxxii.
No. 4.

PASTOR BONUS, Trier, Heft. 8-9.

REVUE DES SCIENCES ECCLESIASTIQUES. Amiens.

Numbers 352 and 353 of this Review contain a very trenchant criticism by the Abbé Rambouillet of *Les Origines chrétiennes* of the Abbé Duchesne. The paper bears the title *The Jews and Gentiles in the Church of the First Century* and aptly shows that the author of the *Beginnings of Christianity*, in adopting the view that there was dissension within the early Church between Jew and gentile—an opinion akin to that of Christian Baur and the other Tübingen rationalists, though of a different avowed tendency—is unsupported by trustworthy historical proof.

A portion of what promises to be an interesting paper is given in number 355, entitled, *An unpublished page of the history of the Vulgate*. The unpublished page is the *Epistola Petri de Aliaco* (Pierre d'Ailly) *ad novos Hebræos*, in which the famous Cardinal of Cambray, (when he wrote the epistle *Bachelor at Navarre*) finds fault with St. Jerome's translation. The opusculum *Apologeticus*, by the same author, gives the correction he thinks ought to be made in the version—the revision and custody of its purity to be entrusted to the professors of the Paris University. D'Ailly is well known for his horror of beaten tracks, and the publication of his Epistle is sure to show something fresh in the way of criticism. The paper of Dr. Salembier contains the introduction and the first chapter of the letter of d'Ailly.

BIBLIOGRAPHIE CATHOLIQUE, Paris, No. 2-3.—

has a timely critique of the last edition (5th) of Abbé Vigoroux's *La Bible et les Découvertes Modernes*, and of the 2d edition of the same writer's *Mélanges Bibliques*.

PASTORAL-BLATT, St. Louis, N. Amerika, Vol. xxiii, no. 9,—contains some eminently practical suggestions as to the duties which a priest owes to his predecessor as well as to his successor in office. We cannot here reproduce the author's (M. P.) excellent remarks, but propose to return to so important a subject later.—The Rector of St. Francis' Seminary, Wis., calls attention to the fact that provision is made in the institution for training teachers of the deaf and dumb.

LITERARISCHE RUNDSCHAU, Freiburg, No. 8-9,—contains a notice of the 4th vol. of the new edit. of St. Bonaventure's complete works. This is the first thoroughly critical edition. The first four volumes complete the commentary of the Seraphic Doctor on the *Sentences*.

EPHEMERIDES LITURGICÆ, Roma, No. 9-10. The chief paper in number 9 & 10 traces by archæological signs the four chief festivals of our Blessed Lady back to the early centuries of the Church.

KATHOLISCHE ZEITSCHRIFT FUER ERZIEHUNG U. UNTERRICHT, Duesseldorf, Heft 8. Fortunate the Catholic teachers who can read German. They have access to treasures in stable and transient literature bearing on the aspects and duties of their vocation. We have in the number before us excellent suggestions on the *Value of travel for a teacher*, and on *vacation resorts for sickly and weak children of poor parents*.

DER KATHOLISCHE SEELSORGER, Paderborn, Heft 8. We find in this excellent monthly for the clergy a practical paper on *The priest at the death-bed of a six-year old child*. The kernel is certainly worth extracting and preserving: "Many a child of less than nine years dies without the attendance of a priest. Its parents or guardians think it stands in no need of priestly aid." The writer imputes this error to the lack of pastoral instruction, such lack being at times due to the hazy notions on the subject held by priests themselves. He lays down the following proposition: "It is certain that a child under five or six years can sin," proving it by several reliable facts. In the well-organized parish of X a child of five fell dangerously sick. A priest was sent for, but learning the child's age, he refused to go. The boy, in half despair, cried "that he had sinned by lying and stealing, and unless he confessed could not enter heaven." He was quieted by the promise of the priest's attendance next day, but "died during the night in his

mother's arms, who tried to comfort her little one by evoking acts of contrition." The assertion is confirmed by the authority of St. Alphonsus and Lehmkuhl—the latter inferring the obligation incumbent on those having care of souls of conferring absolution (conditional or absolute, as the case may require) in mortis periculo, etiam si puer seu puella sit in teneriori ætate (quam septennium).—Theol. Mor. N. 1203.

What is the priest to do at the death-bed of children? 1. Instruct them de scitu necessariis necessitate medii. How this is to be done will depend on varying circumstances. The writer suggests one of those forms which is prompted by the instincts of a pastor's heart moved by the spirit of the Good Shepherd.—2. Instruction on confession and administration of the sacrament of penance in conformance with the child's condition.—3. Instruction for the reception of Extreme Unction.—4. As to Holy Communion, the principle of St. Alphonsus should be regarded: Pueri qui jam sint *compotes rationis*, in articulo mortis non solum Communio dari potest, sed debet. Sufficient discretion is *rarely* found in a child under six or seven.—5. When the last sacraments have been administered to a child, the ritus sepeliendi *adultos* is *per se* to be followed in the interment. According to Benedict XIV the *ætas discretionis* is *generally* taken to be the 7th year completed. This age will regulate the obligation, following the *ecclesiastical* precept. But, says Lehmkuhl: "Si de lege *divina* agitur, ut de *confessione*, sine dubio sicut usus rationis, ita obligatio peccata confitendi prius adesse potest" (Ibid., n. 138). And elsewhere: "Confessio institui debet, quam primum periculum est, ne forte pueri peccaverint [graviter] et in peccato permaneant: quod sane non raro ante septennium, imo aliquando multum ante sexennium accidit (Ibid., II., n. 646).

ANNALES DE PHILOSOPHIE CHRETIENNE, Paris, No. 5-6.

This champion of true philosophy, under the guidance of its present director, is always timely in its defense and attack, though its blade and mail come from the honest medieval forge, yet tempered and burnished anew for present use. Instances of this are two papers in the first of these numbers—"Le principe de raison suffisante et l'existence de Dieu"—"L'ame spirituelle dans le corps: sensibilité et volonté libre," and the one in the second on "L'unité des forces physiques."

DIVUS THOMAS, Roma, Fasc. 42.

"A hard student," says Cardinal Manning (Eter. Priesthood, p. 124), "once advised a friend to have 'five minute books.' And many a book

could be read through in a year by five minutes a day." We are not sure that each of the articles in this scholastic commentary could be read in so short a time. Yet those who exert "the power of attention and will," to which His Eminence alludes in the context, could certainly master many of them at brief intervals, and so would come to learn by experience that "the little knowledge of (their) great things"—thus snatched at stray moments—"is worth more than a great knowledge of the little things" with which many a bigger sheet is filled, and which consequently demands a large claim on the passing hour. Here is an illustration. In March, '83, *Divus Thomas* began a series of papers explanatory of the third part of the Summa. Their perfectly clear, rigorous method and style make them comparatively easy reading—five to ten minutes sufficing for careful perusal. Those who from the beginning gave them that amount of time *monthly* have acquired a fair insight into seventy-four articles of the magnificent treatise, which merited for the Angelic Doctor his Master's praise: "Bene scripsisti de me, Thoma."

THE ILLUSTRATED CATHOLIC MISSIONS, In connection with the Society of the Propagation of the Faith. No. 40., vol. iv. Cath. Publication Soc. Co.—

Contains some interesting and touching letters from Catholic Canadian Indians to Bishop Isid. Clut.—"The Illustrated Missions" inform us that they have plenty of valuable matter on their hands, so as to be able to publish weekly instead of monthly. But they lack the support and require a trebling of their circulation before they may do so. The French and Italian "Missions" are issued weekly. A good word from the clergy would easily make it possible among our vastly greater number of English speaking Catholics.

THE COLORED HARVEST.—St. Joseph's Seminary, Baltimore, Md. Four millions of unbaptized negroes, with almost as many more in an abandoned spiritual condition, and this vast host of heathens at our very doors! It is an appalling fact when we remember that, though our special mission may be in another sphere, a small kindness on our part, done by the way, will wrest them from the doom of eternal loss. We cannot be indifferent if we have any heart for our Master's work. And what can be done by those who are not called to labor personally among the negroes? The Lord of the harvest pointed it out long ago. Prayer, alms, or even a kind word for the so evidently good cause, which may dispose others to prayer or other practical charity. Father Slattery,

who has devoted himself to the work, has opened a seminary, where priests for the mission among their colored brethren may be trained, and Epiphany College, an Apostolic college where zeal is to be nourished for the sacred mission, is to feed the seminary; that is, from it youths are to be drawn to finish their ecclesiastical education at the Seminary for the Colored Missions. Both these institutions, we understand, depend on this paper, "The Colored Harvest," for their support. Twenty subscribers are easily procured by any one who cares, and what is important to all of us is this, that zeal for a good cause like this widens the heart, instructs in the ways of our holy faith, and supplies much that every faithful pastor would wish to do for his own flock. There is a beautiful life of a negro saint, Bl. Martin de Porres, published in the charming English of Lady Herbert, who translated it from the Italian. Whilst it is sold at reduced rate by Fr. Slatery, the proceeds are for the benefit of the colored missions. Give it to the young at Christmas. Another thing which only priests as spiritual directors can generally effect — the sisters of St. Francis at Philadelphia (505 Reed Str.) have generously volunteered to train subjects for the negro missions. The following are the conditions for admission:

1. A special desire for the colored apostolate.
2. An earnest resolve for perfection.
3. Recommendation of spiritual director.
4. Favorable age, good health, sound constitution.
5. Ample supply of clothing.
6. To give, as far as possible, toward support during novitiate.

DAS HEIMATHLOSE NEGERKIND und Bote des hl. Peter Klaver Vereins, Houston, Texas,—

Has a similar object in view as the "Colored Harvest."

THE INDIAN ADVOCATE.—Devoted to the interests of the Sacred Heart Mission, Indian Territory,—

Published by the Benedictine Fathers of Indian Territory to obtain means for the education and conversion of the Indians of that district.

NATUR UND OFFENBARUNG.—Muenster, vol. xxxv, Heft 8-9.

Number 8 contains two exceedingly interesting papers on ants by the Jesuit scientist Wasmann, and the number 9 ends a series of original papers on the subject of "Variety of species among the lower living organisms."

L'AMI DU CLERGE.—Revue de toutes les questions ecclésiastiques, dogme, morale, liturgie, droit canon, écriture sainte, patrologie, histoire sacrée, prédication.—Recueil hebdomadaire. Paris. No. 38 et 39.

F. R. S.

BOOK REVIEW.

PHILOSOPHIA LACENSIS, sive series Institutionum Philosophiæ Scholasticæ edita a presbyteris Soc. Jesu in collegio quondam B. Mariæ ad Lacum disciplinas philosophicas professis. Institutiones Logicales sec. principia S. Thomæ Aq. ad usum scholasticum accommodavit Tilmannus Pesch, S. J. Pars II., Log. Major. Vol. 1., Log., crit. et form. Friburgi Brisgoviae. (Herder, St. Louis.) 1889. pp. xxii, 645. (price, \$2.50 net.)

This latest addition to the *Cursus Lacensis* deserves a double welcome; first, on the score of its prompt arrival so soon after its predecessor (which we noticed in a recent number of this Review), and, secondly, because of its sterling worth. The preceding volume contained a summary of the general notions preredquired to on accurate study of Logic, together with an outline of Dialectics. The volume before us analyzes and discusses in detail the subject matter of both material and formal Logic. It opens with an introductory disputation, examining, *pro* and *con*, the *triplex modus sciendi*, the primary mental acts, the nature, division, and utility of logical science. The first book covers the ground of Criticism, treating (Disp 1.) negatively and positively of the existence of certitude, especially as to its primitive state in the intellect; (Disp 2) the motives, intrinsic and extrinsic, of certitude; (Disp 3) its principle, the false theories on this vital question being rejected and objective evidence established as to the ultimate criterion of certitude; (Disp 4) the existence and nature of logical truths, falsity, and error; (Disp 5) the refutation of the so called criticism of Kant (Disp 6), the true theory of human cognition: the nature of the cognoscitive act, faculty, and state.

Book second deals with formal Logic; (Disp 1) entering into the ancient yet ever new question of universals in general, and the predicables in particular; (Disp. 2) the nature of the judicial act with its verbal expressions; (Disp. 3) argumentation as to form and matter; and lastly (Disp. 4), the nature of science *secundum se* and in its bearing towards revelation. As is plain from our sketch, there is to be another volume on what may be called *real Logic*, wherein the ontological questions re-

garding the transcendental, predicamental, and post-predicamental concepts will be examined.

As an illustration of Fr. Pesch's method let us select his treatment of the much vexed question concerning the co-existence in the intellect of the acts (or habits) of science and faith in respect to the same object. First he states the *rationes dubitandi*, which may thus be summarized : 1. what is *believed* must be *obscure* ; what is known (*scitur*) cannot be obscure. 2. Faith supposes the intellect moved by the will ; science, by the object. Now, the intellect cannot be at once under the influence of these two motives. 3. We *see* what we know ; we do *not see* what we believe. 4. As the sun bedims lesser lights, so in the presence of science faith shows no rays. 5. The intellect, actuated by science, contains eminently all the perfection of assent implied by an act of faith in reference to the same object. If I see the sunshine I know that it is day, and I am unable at the same time to believe the fact. 6. If the intellect has already *immediate* grasp of an object, it cannot make use of a medium to obtain that which it possesses (which would be the case in an act of faith). Such are the arguments for the negative side. Though we have abbreviated them, they show nevertheless that Fr. Pesch is a fair adversary. His own teaching may be thus declared : There is no repugnance in the co-existence of science and faith in the same intellect in regard to the same *attested* truth. Some prenotes are necessary, explanatory of the state of the question. 1. We must distinguish between certitude as to the truth *attested*, and certitude as to the *attestation*. The conclusion relates to the former only. 2. The question supposes *identity of object*. Science and faith may, of course, co-exist in respect to different objects. Moreover, an act of faith may coexist with the scientific habit, and an act of science with the habit of faith. The question touches the co-existence of the two acts—and consequently of the two habits. 3. The conclusion prescind from the question whether the mind can by a single act attend to the motive of the two acts—of science and faith. 4. Moreover, the question is not as to what ordinarily takes place—non de facto, sed de jure—de possibilitate.

The author's proof runs thus. Two acts that are not opposed one to the other may co-exist in the same subject. But the acts of science and faith are not opposed one to the other. Th.—The minor is proved. 1. They are not opposed as to the *essence* of the proposition (declarative of the object), for they may be both affirmative or both negative;

2. nor as to the *properties* of the proposition, for they may both have the same quantity and quality ; 3. nor as regards evidence and non evidence, for faith does not imply non evidence in a positive, but only in a negative sense ; in other words a lack of (intrinsic) evidence, not of mental obscurity. In reply to the arguments against the proposition, The 1st is distinguished—what is believed must be obscure formally, as *believed*. Conceded. As concomitantly *known*. Denied. As to the 2d arg. ;—the minor is denied. The intellect may be necessitated by one motive, yet freely moved by another. The antecedent of the 3d argument is distinguished. We see what we know in respect to the act of science. In respect to the act of faith the same thing under different respects may be seen and not seen. 4. The parity is denied : or if it be admitted, faith may be called an additional illumination. 5. The certitude resulting from testimony is not contained either formally or eminently in that resulting from science ; the formal object of the certitude in each case being different, so also is the respective certitude. It is often superfluous, indeed, but by no means impossible to believe what one already knows,—just as it is superfluous, though not impossible, to give a penny to one having large wealth. 6. It is denied that a medium may not be used to assent to a truth which is already held on a different motive.

We have selected this question as a fair sample of Fr. Pesch's method, (though we fear that in seeking brevity we may have detracted from his clearness) the facsimile as it is of that of St. Thomas. It shows, however, on the other hand, the author's liberty of judgment : that, whilst almost invariably following the teaching of the Angelic Doctor, he does not hesitate to adopt an opposite opinion on non-vital points when he finds its intrinsic arguments of greater weight. We say opposite opinion, for though, doubtless out of reverence for the Angelic Doctor (for he cites the places in the Summa and in the Quæstio de Veritate where a contrary doctrine is defended), Fr. Pesch does not style his own view as impugning that of so high an authority, yet there can be no doubt that it does so in fact. It is true, some, for instance Cardinals Aguirre and De Lugo, seek to explain St. Thomas as not adverse to the affirmative opinion, yet, as Card. Franzelin frankly says : "*Fatemur nos in hac quæstione ad auctoritatem S. Thomæ non audere appellare*" (De Deo, p. 118).

For the rest, it is almost superfluous to add that the entire work is characterized by the same clear, thorough, exhaustive treatment that

marks the author's other writings, and has placed his "Philosophia Naturalis" and "Weltrâthsel" in the front rank of recent scholastic treatises. With the rigor and depth of the immortal works of Silvester Maurus and Alemannus it combines the results of more recent speculation, and brings the combined strength to bear in the defense of the old philosophy against its modern adversaries.

INTRODUCTION TO THE S. SCRIPTURES. In two parts. By Rev. John MacDevitt, D. D., Professor at All Hallows Foreign Missionary College, Dublin.—Benziger Bros., New York, Cincinnati, and Chicago. 1889.

This is to our knowledge the first book in English and by a Catholic on the subject since Dixon issued his "General Introduction" nearly forty years ago. We sadly needed and still need an amended edition of that work, or better, a new one on a similar plan, which will take account of the multitude of new things which have been added by modern critics and historical discoveries, throwing fresh light upon the authority of the sacred text. Hermeneutical science of to-day is thoroughly progressive, and the fact that infidelity and scepticism grow rampant in our midst makes it all the more necessary for us to be alive to the facts evolved by the study of philology and archæology and to measure their real value, when we see that they are adduced as arguments to subvert the authenticity of the Sacred Scriptures as historical documents and their inspiration as revealed testimony to religion. Dixon is, moreover, somewhat narrow in the way he insists upon verbal inspiration, finding fault with men like Cornelius à Lapide (against whom, strangely enough, he proves by a faulty syllogism), whose opinion has been since held by very respectable Catholic writers, such as, to quote only Englishmen, Cardinal Newman and Rev. Walworth. Our author, Dr. MacDevitt, indeed shows his good judgment in the chapter on the subject "Extent of Inspiration," when he quotes at considerable length from Cardinal Newman's article in the *Nineteenth Century*, Feb., 1884. For the rest, this book is not and does not pretend to be exhaustive. It is a plain statement, brought within the limited compass of 271 pages of large print, and giving the general reader a good idea of the authorship, character, and authority of the sacred writings. The two chapters on "The Catholic Church and Anticatholic Systems in connection with the Bible" and "The Book of Genesis and Natural Science" give proof that the author recognizes the actual needs of the hour in regard to the topics he

treats, yet in the last mentioned chapter he skims over certain facts in regard to the universality or non-universality of the Deluge, which make his reasoning or his appeal to faith somewhat weak. A good deal has been written on this subject, in particular within the last few years, which gives the advantage to scientific men in the question, and we need not be chary in admitting what is either a fact or at least a reasonable assumption. Since the sacred text teaches only truth, there is an answer to all real difficulties, whilst none of them are undone by shirking them. The book is divided into General Introduction and Special Introduction, which latter part examines the history and authenticity of the sacred books in detail. It is a useful contribution to the literature in English of the subject and deserves full appreciation, but we need something more for our students in seminaries and the clergy in society.

HUNOLT'S SERMONS. Volumes 5 and 6. *The Penitent Christian; or Sermons on the Virtue and the Sacrament of Penance, and on all that belongs to Repentance and the Amendment of one's life, including also special instructions on Penance during the time of a jubilee and during public calamities. In seventy-six sermons adapted to all the Sundays and Holydays of the year. With a full index of all the sermons and an Alphabetical index of the Principal subjects treated, and copious marginal notes.* By Rev. Francis Hunolt, S. J. Translated by Rev. J. Allen, D.D., Chaplain, etc. Two vols. 8vo.—Pr. \$5.00.—Benziger Bros. New York, Cincinnati, Chicago. 1889.

The original from which the translation by Dr. Allen is made has been for years a model repository of sermons for the German clergy. It has this advantage over the ordinary collections intended to help the preacher, that its form and arrangement permit a ready analysis of the subject matter contained in each sermon. The author does not only give you, as many other homiletic works of merit do, an outline or skeleton which suggests the argument by division and subdivision of points, but he condenses in a pithy way all the parts of the composition in notes running along the margin, and he thus lets you see both the argument and his manner of developing and filling it out. We believe this to be the principal merit of Hunolt's sermons. There are certainly many other writers as clear, as vigorous, and as copious, but there are few who make the solid matter which they present equally accessible to the general reader. A sermon, no matter how good, if memorized and delivered by one who did not write it, loses some of its original force. Moreover, it is as laborious to commit literally to memory the work of another as it is difficult to

catch clearly the outline of argument in a composition which, like every work of art, conceals the lines in proportion as it is perfect. Yet, unless we analyze the work of another before preaching it, we profit nothing intellectually, and it is very questionable whether our hearers do. Fr. Hunolt teaches the preacher to think and to write a sermon, whilst he offers him both the model and the material. A preacher who has any sort of command of language and a tolerably good memory, if hard pressed, can cull a sermon from Hunolt in a very short time. He need only, as a general thing, run his eye along the margin and get the line of thought, with here and there an added illustration to fill out the reasoning. Ordinarily it is an excellent help to the priest who selects his subject on Monday, reads the marginal notes on the same and again on the following day. Then he allows the outline to assimilate thoughts and facts as they occur to him whilst observing or reading. On Thursday or Friday he will probably be able to write a sermon with some ease. If not, he could read Hunolt's sermon entirely, and it will readily become his own without the necessity of adhering to the author's words or expressions, which is in reality cultivating true oratory. To judge from the welcome which the former volumes have received, Dr. Allen, in the solitude of his South African home, is doing a world of good in the populous cities of the English-speaking world.

THE LITTLE OFFICE OF THE IMMACULATE CONCEPTION
 explained in short Conferences with appropriate prayers. Suitable for
 Sodalties of the Bl. Virgin. By Very Rev. Joseph Rainer, Rector of
 the Provincial Seminary of St. Francis.—New York, Cincinnati,
 Chicago. Benziger Bros. 1889. Pr. 50¢.

This beautiful little volume contains, as the title sets forth, Conferences explaining the sublime sense and harmony of the prophetic allusions to our Bl. Lady in the Old Testament, and the sweet canticles witnessing their fulfilment in the New. The matter was originally delivered to the students of the Seminary, and we would recommend it to the reading and pondering of all seminarians. To understand the language of the Church as she speaks in her office is to love her ways and to gather healthiest fruit from its recitation. We therefore heartily welcome this neat contribution of an almost forgotten branch of devotional literature.

PRAYER. By the author of "Golden Sands." Offered to novices and pious people of the world. Translated from the French by Miss Ella McMahon.—New York, Cincinnati & Chicago. Benziger Bros. 1889.

There is no need of recommending a book from the pen of the priest who greatly edified the Catholic world when he first published his "Golden Sands." But we venture to say that Miss McMahon did not read the proofsheets of her translated preface, otherwise such ridiculous mistakes as occur on page 5, and twice in the same passage, cannot be accounted for. Printers' errors are easily condoned when recognized as such, although less so in devotional books than elsewhere; but in some cases they are unpardonable.

BOOKS RECEIVED.

DIE KIRCHENMUSIK NACH DEM WILLEN DER KIRCHE. Eine Instruktion fuer Katholische Chordirigenten, und zugleich ein Handbuch fuer musikalische, oder gänzlich unmusikalische Priester und Laien zur Erlernung der kirchenmusikalischen Vorschriften und zur Beurtheilung der Katholischen Kirchenmusik. Von Paul Krutschek.—Fr. Pustet. Regensburg, New York & Cincinnati. 1889.

THE HYMN-BOOK OF THE NEW SUNDAY-SCHOOL COMPANION. Being the melodies and accompaniments of the Mass, Vespers, and Hymns contained in the "The New Sunday-school Companion."—New York, Cincinnati, Chicago. Benziger Bros. 1890. Pr. 35¢.

ANTONII BALLERINI e societate Jesu Opus Theologicum Morale in Busenbaum Medullam: absolvit et edidit Dominicus Palmieri ex eadem Societate.—Vol. I. tractatus continens generales: De actibus humanis; De conscientia; De legibus; De peccatis; cum duabus appendicibus. In 8 de LXXX.—687 pag. Prati, ex officina libraria Giachetti Fil. e C. 1889.

LA VERITA INTORNO ALLA QUESTIONE ROMANA. Per. B. O. S. Seconda edizione. Prato. Tipographia Giachetti, Figlio, e C. 1889.

THE CATHOLIC FAMILY ANNUAL for 1890.—N. Y. Catholic Pub. Society Co.

THE CATHOLIC NATIONAL SERIES. New First Reader. New Primer. By the Rt. Rev. Bishop of Cleveland. Benziger Bros. New York, Cincinnati, Chicago. 1889.



